

AN
ESSAY
UPON THE
EDUCATION
OF
YOUTH
IN

Grammar-SCHOOLS.

In which the *Vulgar Method of Teaching* is examined, and a *New one* proposed, for the more Easy and Speedy Training up of *Youth* to the Knowledge of the *Learned Languages*, together with *History, Chronology, Geography, &c.*

By JOHN CLARKE, late Master of the
Publick GRAMMAR-SCHOOL in Hull.

The Third Edition. And
With very Large ADDITIONS.

*Quod Munus Reipublicæ afferre majus, meliusve pos-
sumus quam si docemus atque erudimus juventutem.*
Cic. de Div. l. 2. Sect. 2.

L O N D O N:

Printed for CHARLES HITCH, at the Red
Lion in Pater-Noster-Row. M DCC XL.



*BOOKS Printed for C. HITCH,
at the Red-Lion in Pater-Noster-Row.*

1. **A** New Grammar of the *Latin* Tongue, comprizing all in the Art necessary for Grammar-schools. To which is annexed, A Dissertation upon Language. Price 1 s. 6 d.
2. C. Suetonius Tranquillus. Price 5 s. } With *English* Translations.
3. Justinii Historia. Price 4 s. 6 d. }
4. L. Annæi Flori Epitome. Price 2 s. 6 d. } With Literal Translations, *English* Notes and Indexes.
5. Eutropii Historiæ Romanæ Breviarium }
6. Cornelii Nepotis Vitæ Excellentium Imperatorum. Price 3 s. 6 d. }
7. Ovidii Metamorphosis. Price 5 s.
8. An Essay upon Study. Price 3 s.
9. An Introduction to the making of *Latin*. Price 2 s.
10. Corderii Colloq. Centuria Selecta. Price 1 s. } With Literal Translations.
11. Erasmi Colloq. Selecta. pr. 1 s. 6 d. }
12. The Foundation of Morality in Theory and Practice considered, in Answer to Dr. Clarke and Mr. Hutcheson. Price 1 s. 6 d.
13. An Examination of what has been advanced in Relation to Moral Obligation, in Answer to Dr. Sykes. Price 6 d.
14. An Answer to Dr. Middleton's Letter to Dr. Waterland. Price 6 d.

The above all by Mr. John Clarke, late of Hull.





T H E
P R E F A C E.

 Here present the Publick with a Third Edition of my Essay upon the Education of Youth in Grammar-Schools, augmented by various Enlargements, to a Size double that of the Former. When I first published it, the Apprehension I was under, that a Book which attacked so many inveterate Prejudices, write by so obscure an Author, would find but a cool Reception in the World, made me afraid of being thought tedious, as well as impertinent; and therefore I was loth to say all I could upon the Subject, before I had the Sentiments of the Learned upon the new Method of Teaching therein advanced. But as those have
A 2 been

The PREFACE.

been in my Favour, far beyond any Expectations of mine, I have now ventured to proceed, and have enlarged the Treatise with several Articles, that I hope may deserve the favourable Acceptance of the Publick, as well as what went before. Some of these the Reader will find interspersed here and there, and incorporated with what was before published: But the largest and most considerable are at the End of it, and make near a third Part of the Book in its present Form. I have likewise made some little Alterations, but none worth taking Notice of, except two, relating to the Time of putting Boys to the Latin Syntax and Geography, which upon further Consideration, I judge it not proper to do so soon, as was there advised.





A N
E S S A Y
UPON THE
EDUCATION, &c.

THO' Nature has not dispensed her Favours with an equal Hand to all Mankind, but there is a very visible Inequality in the natural Parts and Abilities of several Men; yet the greatest Difference amongst them, will be found to arise from the different Use and Improvement of their Faculties, which is chiefly owing to Education. For how many Men are there born into the World

B

with

with Parts sufficient, had they been duly cultivated, to qualify them for the highest Posts in Church or State; who, for want of that Improvement, never rise above the Talents necessary for the Management of an ordinary Trade, or engrossing to themselves the greatest Share of Talk in common Conversation, with Men of their own low Rank: Nay, I think, I may very safely venture to say, that few Men ever attain to any considerable Eminence in Virtue or Knowledge, the only Foundations of all true and solid Greatness, who were not in a great Measure indebted to their Education for it.

Children are Strangers in the World, where the first Acquaintance they make is with sensible Objects; Those must store the yet empty Cabinet of the Mind with Variety of Ideas, as the Foundation and Materials of their future Knowledge. And as the natural Thirst in the Mind after Happiness, disposes them to pursue with great Eagerness, whatsoever they find capable of ministering to their Pleasure; so it is the Business of Education to watch over that weak and tender Age, that

that the yet unwary thoughtless Mind, uncapable of seeing into the Nature and Consequences of Things, be not too much led away, and entirely possessed by the deluding Pleasures of Sense; and by due Information and Restraint, to prevent the settling of vicious Habits. Where this is not done, ill Customs are unavoidable, and hardly ever after to be broke. All the Force of Reason and Eloquence from the Pulpit, or the Press, is seldom found sufficient to draw those from the Ways of Vanity and Folly, that have had the Misfortune to be engaged in them from their Childhood. This shews the Necessity of an early Care of Youth, if you design they should be of any Use in the World, either to themselves or their Country.

Tho' the forming the Mind to Virtue is the main Thing to be aimed at in Education, yet it is not the only one: Learning, or the Knowledge of Things, is another, and Skill in Languages, at least the *Latin*, as an Introduction to it. This Part is not only necessary, as being highly subservient to the former, but is of the greatest Use and Service in all

the most important Stations of human Life. Virtue stands in need of Knowledge to direct; and a pious Disposition, when misguided by false Notions of Duty, serves oftentimes only to make a Man very mischievous in the World. The mistaken Zealot, the poor blind Bigot, is hurried on to Actions of the most dreadful Consequence to the Peace and Happiness of Mankind, under the Notion of Duty, and to avoid the Penalty of eternal Damnation; that the World has had but too much Reason in all Ages, to complain in the Words of the Poet,

Tantum Relligio potuit suadere Malorum!

And perhaps it will not be very easy to determine, whether a misguided Zeal in Matters of Religion, or downright Profaneness, have done more Mischief. Nay, I cannot but think, that whoever will take an impartial Survey of the History of this Part of the World, since the Destruction of the Roman Empire, will find some Reason to be of Opinion, that Men have suffered
more

more in their dearest Interests, by false Notions of Religion, than by all the other Causes or Occasions of human Misery put together. Besides, the Helps of Learning are necessary, as I said before, in all the most important Stations of human Life. History, which, as a wise Man observes, ought to be the constant Study of a Gentleman, how necessary is it for the Guidance and Direction of the Statesman and Politician? Those narrow contracted Views of Mankind, he must needs have, that has only his own Experience and Observation to go upon, will frequently misguide him in Matters of the greatest Consequence, to the Peace, Strength, and Security of Kingdoms. But he that keeps a constant Correspondence with the wisest and most judicious Historians, both ancient and modern, will from thence receive such a Knowledge of Men and Things, as will enable him to act his Part to the Happiness and Glory of his Country, and his own Honour. The Law of Nature and Nations is another Branch of Literature, necessary for a Gentleman in a publick Station: And

as such Persons should not neglect any proper Means of improving and enlarging their Capacities: Modern Philosophy, I mean the notional Part, together with the Mathematicks, will be highly serviceable to that Purpose. Divinity is the common Concern of all Men. And of what Use the *Latin* Tongue is, which is the common Language of the learned World, is too obvious to be insisted on.

Since, therefore, a right Method of Education is a Matter of the greatest Importance, it is a Wonder to me, that amidst the great Variety of Books the World is overcharged with, there should have appeared so very few upon this Subject. I know not of any in our Language that are worth the Perusal but Mr. *Locke's*, who has indeed acquitted himself upon this Head with his usual Strength of Reason and Judgment, so far as he has gone. But as the Business of Education is two-fold, to rectify the Will, and enlighten the Understanding, he has been as full and particular upon the former Head as could well be desired; but, in my Opinion,

nion, deficient in the latter; I mean, as to a Method of reading and attaining the Languages. The Reason of this great Silence upon the Subject, sure is not that a publick Education is already carried to the highest Pitch it is capable of; far from it! The vulgar Method that obtains in our Schools, is so miserably trifling, that any one, who duly considers it, will have much ado to forbear thinking, it has been contrived in Opposition to all the Rules of good Method, on purpose to render the Learning of the Languages more tedious than it needs to be: How else were it possible for Boys of good Parts, to spend six or seven Years in a Grammar-School, without attaining so much of the *Latin* Tongue, as to make Sense of half-a-dozen Lines in the easiest of the Classic Authors? This, which upon Enquiry will be found to be a very common Case, is, I imagine, sufficient to justify the ill Opinion several People have conceived of that Way of Teaching, which is usually follow'd in our Schools.

The great, and I think, I may say, the only End, propounded both by Parents

and Masters in the common Method, is the Instruction of Youth in the Languages of *Latin* and *Greek*: This their whole Time is spent in at School; and if a Boy can but shew a very moderate Skill in the *Latin*, by a Copy of Verses, and a Theme, and make a Shift to construe an easy *Greek* Author indifferently, the Master thinks he has play'd his Part sufficiently, and the Father is very well satisfied with his Son's Proficiency. But how far short this is of what Boys might be brought to by the Age of Sixteen or Seventeen, will appear, I hope, by the Sequel of this Discourse. For my Part, I cannot but wonder, that when it is evident, a great deal of useful Knowledge might be taught them at the same Time they learn the Languages, that Advantage should be so little regarded; and the Learning of Words made their only Business during the best Part of their Lives.

I shall need no Allowance, I think, for saying that Boys learn nothing but Words, in the useful Method of the Schools; for a few Scraps of the *Greek* and *Roman* History, with as many of the

the Heathen Mythology, no Man of Sense, I believe, will look upon as any great Accomplishment. This, without a more perfect Acquaintance with those, as well as other Things, is worse than none at all; and serves only to fill their Heads with a vain Conceit of themselves, and renders them oftentimes pedantick and impertinent, all the Days of their Lives after.

It is not therefore bare *Latin* and *Greek* a Boy should spend his whole Time in at School. These must of Necessity go to the making of a Scholar; but then there are other Things as necessary, which School-boys are not only capable of, but may easily be taught, without any Hindrance to their Proficiency in the Tongues: I mean History and Geography, both ancient and modern, with Chronology, and the most necessary and useful Things in Divinity, &c. These, if a right Method was used by them, might be taught them, to a greater Degree of Perfection than most Men of a scholastick Education, that apply themselves to Reading, ever attain to. And what a Byass,

what an Inclination for Books and Learning, it would give Boys, if they were to leave the School so furnished, I need not say.

I shall therefore, in the first Place, present the Reader with a Detail of those Faults and Blunders, I conceive the common Method is chargeable with, and then proceed to lay down one of my own. The former I shall digest under the following Heads.

I. The Beginning with Grammar, and that a *Latin* one so ill contrived as *Lily's* is.

II. The want of proper Helps for the Reading of *Latin*.

III. The want of proper Helps for the Writing and Speaking of it.

IV. The want of due Order and Method in the Reading of Authors.

V. The making Boys get their Lessons in the Poets without Book.

VI. The putting them to too many several Things at the same Time.

VII. The putting them upon Exercise above their Years or Improvement.

VIII. The putting them upon *Greek* Exercise.

In

In all these Respects I imagine, the common Method will be found to be very faulty; and if it be, it will no longer appear a Wonder, Boys should advance so very slowly, and after all, go away so meanly furnished as they do, to the University, when they have so many Clogs and Incumbrances upon them.

I. The first Fault I find with the common Method of Teaching, is *Beginning with Grammar*, and that a *Latin* one so ill contriv'd as *Lily's* is; whereas, after Boys have got the Declensions of Nouns and Conjugations of Verbs perfectly without Book, they should be immediately enter'd in the Reading of Authors, and not be troubled with any more of Grammar, till they have made such a Progress, as to be able to read the easier Authors of the *Latin* Tongue pretty familiarly. I doubt not but a great many People will be shock'd at this, and look upon it as a very preposterous Method of proceeding. I desire their Patience but a little, till they hear my Reasons for it; and then let them determine as they see Cause.

I. Boys

1. Boys have no Occasion for *Grammar* for the Reading such Authors as are proper for Beginners, with the Help of *Literal Translations*, such as they should be provided with; and therefore, there is no Necessity however, for their being troubled with any Thing of Grammar so soon, besides the Declensions and Conjugations. It will be Time enough, after they have, by Reading, gained some Acquaintance with *Latin Words*, to inform them, how they are to put them together, in order to the Writing and Speaking of *Latin*.

2. It is not very practicable, I think, to bring a Boy to understand *Grammar* tolerably well, or in any reasonable Time, by making him read the *Grammar* only over and over again: And if he must not be enter'd in his Authors, till he has attained it either wholly, or in a good Measure that Way, I doubt he will never come to read a *Latin Author* at all. This is what every One that follows that Method must be very sensible of from his own Experience. And indeed the Practice of our Schools is a pretty good Proof, that either the Teaching of
Grammar

Grammar is mis-timed, by putting Boys too soon upon it, before their Reason is ripe enough to deal with so difficult a Subject; or that the Way of doing it is not proper, or both: For Boys are every where put upon the Reading of Authors, before they understand any Thing at all almost of their Grammar, notwithstanding the mighty Pains taken with them, by making them construe and parse it over and over again. The going thro' the Rules of the Syntax, just in the same Order they lie in *Lily*, will never make them understand it. No-body was ever made Master of the Syntax that Way, nor ever will. The only proper Method for that Purpose, is, to furnish Boys with Variety of proper *English* Examples to their Rules, for them to translate into *Latin*, beginning with the easiest first, and advancing by Degrees to what is more difficult. This, with the Parsing their Lessons in the Authors they read, is the only Means I know of, to bring them to the Knowledge and Practice of their Syntax: The Examples in the Grammar are far short of being sufficient for that Purpose.

3. The

3. The Reading of Authors with *Literal Translations*, such as I have above taken notice of, our Schools should be furnished with, employs nothing but Memory; and consequently is more suitable to the Capacity of a young Boy, than the Understanding and Practice of Grammar-Rules; which require great Application, Attention and Labour of Thought, and for that Reason should be let alone, till the Mind has been ripen'd, and improv'd by Reading. In the Learning of any Thing, we ought to begin with what is easiest first, and proceed, as much as may be, by insensible Steps of Difference, to what is more difficult. Thus the Mind may in Time be brought to master any Thing. To begin therefore the Learning of the *Latin* Tongue with the Practice of Grammar-Rules, is quite wrong: And if People would but consider what a sorry Pittance of Grammar it is that Boys attain to in four or five Years, at the best of our Schools, where the common Method of Teaching is follow'd, notwithstanding all the Whipping and Spurring made use of to put them forward; they would find Reason

to think that Grammar is too difficult for Boys so young. And tho' I do not think it impracticable, to make a Boy of eight or nine Years of Age a pretty good Master of his Syntax, in two Years, or three however; yet I cannot but think it much more adviseable to defer it, till he can read an easy *Latin* Author; because then one fourth Part of the Time will do it. If he begins with Reading, and has the Help above-mentioned, he will lose no Time, because his Business will have no Difficulty in it; but if he must set out with Grammar, he infallibly will. The Mind of a Child of that Age is so little capable of the Consideration and Reflection, necessary for the Understanding and Practice of Grammar Rules; that tho' he has all the Help that Art can give him, yet his Work will go very heavily and slowly forward; and three Parts at least in four of his Time be lost, which might and would be saved, if he was kept to what his Capacity is well enough fitted for, and what is difficult deferr'd, till a greater Ripeness of Sense and Understanding has duly prepared him for it.

But

But supposing it was necessary to begin with Grammar, yet why must the Grammar needs be in *Latin*? What can be more ridiculous than to deliver Rules for the Learning of any Thing, in a Language the Learner understands not? This is such a palpable Piece of Absurdity, that I am perfectly at a loss to imagine, what can be alledged in Vindication of it. If Boys must begin with Grammar, in the Name of Wisdom, what is the Meaning of putting Rules upon them in a Language they are going to learn, and consequently as yet know nothing of? Are you afraid they should understand, and make use of them too soon? If not, why are they not in a Language they are acquainted with? When after all, you are forced to render them into that Language, before they can be a Jot the better for them. And here I appeal to any Man of common Sense, whether if he was to learn the *Hebrew* Tongue, he would for that Purpose make use of a Grammar writ in *Hebrew*. If not, let him consider the Reason he has to reject such a Method himself; and he must be a strange Man indeed,

indeed, if he does not see the Absurdity of it in the Education of Children. If he could not forbear thinking himself imposed upon, by a Master that should pretend to teach him the *Hebrew* Tongue by such a Method; who instead of plain and easy Rules in a Language he understood, should put into his Hands a Grammar writ all in *Hebrew*: I say, if in this Case he could not forbear thinking himself mocked or imposed upon, and that his Teacher's Design was to render his Progress as tedious as possible, for his own Advantage; he cannot, if he considers the Reason of it, but be sensible, how absurd it is to make use of such a Method in the instructing of Children, less capable of mastering the Difficulties, and supplying by any Sense, or Contrivance of their own, the Defects of so absurd a Method, than Men are.

The committing of Rules to Memory is a Task unpleasant enough in it self, and needs not to be rendred more so, by their being delivered in a Language the Learner knows nothing of. This can serve no other End or Purpose, than only

only to give Boys an Aversion for their Book. They understand not the *Latin* Rule; but you'll say, by the Help of their Construing Book they may. No, I say, they cannot; they comprehend that Jumble of *Latin* and English Words in their Construing Book, no better than the *Latin* by it self. This any one, that teaches *Lily's* Grammar, may quickly be satisfied of by his own Experience. Nothing will make them understand what the *Latin* Rule is to teach them, but the frequent inculcating it in plain *English*, join'd with a great deal of Practice: But this, it's manifest, will do best by it self; and therefore, all the Time spent in getting by Heart and construing their Grammar Rules, is absolutely lost, since it contributes not one Jot towards a Boy's Instruction in the *Latin* Tongue, but on the contrary, renders the Learning of the *English* Rules more tedious abundantly, than they would be if delivered alone.

I shall back what I have said on this Head with the Words of an Author of great Note, who thus exposes the Custom of teaching *Latin* by a *Latin* Grammar, "*N'est il pas evident, qu'il faut*

"*se*

“ se servir de ce qu'on scait, pour ap-
 “ prendre ce qu'on ne scait pas, & que
 “ ce seroit se moquer d'un Francois,
 “ que de lui donner un Grammaire en
 “ vers Allemands, pour lui apprendre
 “ l'Allemand: cependant on met entre
 “ les mains des Enfans les ver Latins
 “ de Despautere, pour leur apprendre le
 “ Latin, des vers obscurs en toutes ma-
 “ nieres, a les Enfans, qui ont meme
 “ de la difficultè a comprendre les choses
 “ les plus faciles. La Raison, & meme
 “ l'Experience, sont visiblement contre
 “ cette coutume; car les Enfans sont
 “ tres long temps a apprendre mal le
 “ Latin: neanmoins c'est temerite d'y
 “ trouver a redire. Un Chinois qui scau-
 “ roit cette coutume, ne pourroit s'em-
 “ pecher d'en rire, & dans cet endroit
 “ de lé terre que nous habitons, les plus
 “ sages & les plus scavants ne peuvent
 “ s'empêcher de l'approuver.” That is,
 “ Is it not evident that we ought to make
 “ use of what we already know, for the
 “ Learning of what we do not? And
 “ that it would be a downright Piece
 “ of Mockery, to give a French-man a
 “ Grammar writ in High-German Verse,
 “ in

“ in order to teach him that Language?
 “ And yet we put into the Hands of
 “ Children the *Latin* Verses of *Despauterius*, obscure with a Witness for Chil-
 “ dren, who have much ado to com-
 “ prehend any thing, tho’ never so easy.
 “ Reason and Experience are both a-
 “ gainst this Custom. Since Children
 “ are in this Method of Instruction, a
 “ most tedious while of learning a little
 “ *Latin*, and that but badly too; ne-
 “ vertheless, it will be thought Rash-
 “ ness in any one to condemn the
 “ Practice: And that which a *Chinese*
 “ could not hear without Laughing, is,
 “ in this Part of the World we live in,
 “ approved, by the Wise and Learned.”
Monsieur Malebranch’s Preface to the
Eclaircissements of his *Recherche de la*
Verité.

We are, it’s true, furnished with an
English Syntax in the *Accidence*, but to
 what Purpose I know not; since it is
 expected a Boy should learn and make
 use of the *Latin* Syntax, before he can
 understand it, without a Construing
 Book. If not, why has he a Construing
 Book put into his Hands for that
 Purpose?

Purpose? And there is no Reason that I know of, why a Boy's Memory should be burdened with two Syntaxes, any more than twenty. And should any Master depart so far from the vulgar Method of teaching, as to make use only of the *English* Rules in the Accidence, it would no doubt be look'd upon as a very grand Defect, and expose him to suffer in his Reputation and Interest for it.

But the Language of *Lily's* Grammar is not the only Objection that lies against it; the ill Contrivance of it is another. The Rules he gives for the Genders of Nouns, are too intricate and puzzling for Boys. The most proper and easy Way of proceeding would be to give Rules taken from the Termination or Declension of Nouns, without any Regard to the increasing or not increasing of the Genitive Case. As for *As in Præsenti*, it is a Part of the Grammar wholly useless; for there Boys are directed to find the Supine (which few Verbs have) by the Præterperfect Tense, and that by the Conjugation; for the finding of which, they neither have nor
can

can have any Rule given them ; that they must know from their Dictionary or the use of Authors ; but in the same Manner they may learn the Præterperfect Tense too. And therefore if Rules for that Purpose are not wholly useless ; yet the Benefit is so very inconsiderable, that it's never worth the Task and Trouble of getting them without Book. And *Lily's* wise Way of proceeding in this Part of his Grammar, is very near a-kin to the Simplicity of the honest Country Fellow, who directed a Gentleman that was a Stranger upon the Road, and ask'd his Way, to go by his Father's Garth-End, and then by his Uncle Roger's Close. The Method of the Syntax is improper, for a Reason I have given in the Preface to my *Introduction to making Latin*, which the Reader may consult. And if he will but give himself the trouble of comparing the Rules given in that Book, with *Lily's* Syntax, he will, I presume, be convinced, the Method I have taken is preferable to that of *Lily's*.

Tho'

Tho' the Language and Contrivance of *Lily's* Grammar be a great Grievance upon the Publick; yet the Imprudence of those that make use of it, does really render it much greater than it is in it self: For the common Custom is, to make the Boys construe their *Propria quæ Maribus, Quæ Genus*, and *As in Præsentî*, quite thro', as tho' they could not possibly proceed aright, without understanding the Signification of all the Words that are brought in as Examples to, or Exceptions from, the Rules; whereas the Rules are all there's any Necessity for them at that Time to understand. The Signification of Words will be learnt with more Ease and Delight, in the Reading of *Latin* Authors, and is the only proper Way of learning them: If not, why is not the Sense of all the other Words in the *Latin* Tongue taught them after the same wise Manner, and Boys made Masters of their Dictionary too, before they proceed to the Reading of Authors? And tho' Boys may seem in such a Way of using their Grammar; that is, construing up all before them, to enlarge their

their Acquaintance with the *Latin* Tongue, yet in Effect they do not, or at least not to such a Degree as is answerable to the Time spent that Way. They can tell you indeed the *English* of the Words, if you let them take them in Train, one after another, as they lie in their Grammar; yet when they come to meet with them apart, in the Reading of Authors, especially in the oblique Cases, they rarely understand them. All this is applicable too to the Use of *Nomenclatures*, or *Vocabularies*, so common in our Schools: A Practice I judge something more ridiculous than the former; for here the Words are, for the most part, such as lie quite out of the common Road of their Business, and therefore are all absolutely forgotten in a very little Time, after those wonderful Books are laid aside. I cannot imagine, for my part, what People mean by the Use of such Baubles; and till somebody shall have the Goodness to inform me better, I shall take the Liberty to set them down for one of those vain Amusements that have been found out to make Boys spend their Time at School, to no Purpose. After

After all, it is much easier to complain of the Grievance of *Lily's* Grammar, than to remedy it. Not that I look upon it as any great Difficulty to compile one more easy, short, and compendious, and yet more full and compleat: I have already, I humbly conceive, done it in a great Measure, in my *Introduction to the making of Latin*; but the Difficulty would be to prevail with our Masters to make use of it. Some, we may well suppose, would, after all that could be said for their Conviction, remain prejudiced in favour of the Common Grammar; and upon that Score be averse to any Innovation or Change. Others again, tho' glad enough to be fairly quit of *Lily*, yet would not care to comply with the Use of a New Grammar, unless it could be generally established in our Schools, either by Authority, or common Consent; because of the Inconveniences apprehended from the Use of different Grammars in different Schools. Others again, that could well enough get over this Difficulty, would be aw'd by the Objection of Singularity, and the Fear of giving

C

Offence

Offence to such Parents, as having had *Lily* whipp'd into them at School, and therefore concluding that must needs be very precious, that cost them so very dear, much Money and Pains, with many a bloody Bout, will not think their Sons have an orthodox Education, unless they are taught by *Lily's* Grammar. These Difficulties lie in the Way of a new Grammar, and great Pity it is they should: For all of that Kind necessary for Boys at School, besides their Declensions and Conjugations, might be brought within the Compass of one single Sheet of Paper, or two at the most; which would with ease be lodged in the Memory of a Child of any tolerable Capacity, in a Fortnight or three Weeks. Whereas *Lily*, when all the Time spent upon him from first to last is brought to Account, will be found to cost the Boys in most and the best Schools, two Years time at least, and in many others a great deal more. A flagrant Instance how much Mischief the well-meant Folly of one single Man may do in the World! I would therefore propose it to the serious Consideration of all such

as are intrusted with the Education of Youth, into whose Hands this little Treatise may come, whether or no it would not be very well worth their while, turn much to their own Credit and Advantage, in the speedy Progress of Youth under their Care, by saving a great deal of Time that is thrown away upon *Lily* to no Purpose, to promote and encourage the Design of substituting in the Room of that *Latin Trifle*, *A Compendious, Methodical, Easy Grammar in English*.

II. The next Objection against the common Method of Teaching, is, the *Want of proper Helps for the Reading of Authors*, or drawing Beginners over the first Difficulties of the *Latin Tongue*, and bringing them to a familiar Use of the easier Authors in that Language. By these Helps, I mean *Translations*, and those as *Literal* as possible; the great Advantage of which lies so obvious to common Sense, and is so constantly made use of in the teaching of other Languages, that it's a perfect Mystery it should be overlook'd in the

C 2

teach-

teaching of *Latin*. The common Method is, I think, in this Respect, compleatly ridiculous. For what miserable pottering Work do the poor Boys make of it, every where for the first two or three Years, for want of this Help so easy to be had, and so visibly necessary, that it's perfectly amazing they should so long together have been unfurnished with it. It puts me in mind of a Reflection I have known made upon Schoolmasters, that of all Men they are the greatest Bunglers in their Profession. And I could wish this Blunder in our Conduct, as well as several others here after to be taken notice of, did not give too much Reason for such a Censure. The Way is, for the Master to construe the Boys their Lessons while they read Cordery and Æsop's Fables. After the Reading of half a Score Pages in each of these Books, they are usually thought abundantly qualified to deal with Erasmus, by the help of a Dictionary, at least with some small Assistance of the Master, in the most difficult Places. By this means it comes to pass, that the poor Boys commonly spend one half of

of their Time, Morning and Afternoon, in poring over two or three Lines, and teasing first one, and then another of them, the Master, or some of their School-fellows, perpetually for their Assistance, who might as well read a Page or more in the Time, with great Peace and Quietness in their Seats, if they had but the help of a *Literal Translation*. This, it is plain, would save both Master and Boys so much Trouble; would bring the latter so smoothly, and withal so very expeditiously, to the reading of the Classics, that it is the most unaccountable Thing in the World to me, our Schools should be without any Helps of this Nature.

Hool has indeed translated *Cordery* and *Æsop's Fables*, but then he has frequently departed from the Letter of the *Latin* (which he honest Man, takes care to give the Reader notice of in the Title-page, for fear his Folly should be over-look'd) and has by that Means render'd his Translations in a great Measure useless. Boys only Business, when they first set forward in the reading of Authors, being to get acquainted with

the precise Meaning, and proper Import of *Latin* Words, as fast as possible, *Translations* design'd for their Use must be *Literal*, to answer that End; for otherwise they are so far from being serviceable to them, that they lead them continually into Mistakes.

Translations have been thought so necessary for the Attainment of the *Greek* Tongue, that for above these hundred and fifty Years last past, no Authors in that Language have been publish'd without them. This might, one would think, have naturally led the World to the Pursuit of the same Method, at least with the easier Authors of the *Latin* Tongue, for the Use of Schools. For must it not needs appear to any considerate Man a little unaccountable, that *Translations* should be thought useful and necessary, for Men or elder Boys, in order to their more easy and speedy Progress in the *Greek* Tongue, but neither necessary, nor useful, for younger Boys in the Attainment of the *Latin*? Is it agreeable to Reason or common Sense, to suppose, a Boy of sixteen or seventeen Years of Age stands in need of a Translation, to
assist

assist him in the reading of *Greek*, but that a Boy of ten or twelve may do his Business in the *Latin* Tongue easily and expeditiously enough without any such Help? Has a Child of that Age more Sense for the consulting and using a *Latin* Dictionary, than he has for making use of a *Greek Lexicon*, when he is arriv'd almost at the Years of Manhood?

Besides, it is a meer Jest to put Boys, so soon as is usually done, upon getting their Lessons by the Dictionary. The looking for their Words does not only make a strange Consumption of their Time, supposing it would do their Business, but, alas! it will not. They are perfectly bewilder'd in that Variety of Significations many Words have, and want Skill to make Choice of such as are proper for their Purpose. Whereas the Use of Literal Translations has no Difficulty in it: That employs nothing but Memory: Their Words are all ready at hand, and they go smoothly forward, without any Rubs in their Way, or Loss of Time; and with a great deal of Satisfaction, to find their Business so very easy.

All this is so undeniably plain, that I cannot forbear saying again, That it is astonishing to me, our Schools should be to this Day without any Helps of this Kind: Nay, so little sensible does the World appear of any Thing amiss in this Matter, that we hear no Complaints made of the want of such Helps. Our Schools are very easy, and our Masters proceed very quietly and contentedly, in a senseless absurd Method of reading Authors, that with the Use of *Lily's Grammar*, occasions the Loss of at least three of the four first Years Boys spend at School. For this, I think, a Man might safely venture his Reputation upon, That a Boy, by the Help of *Literal Translations*, would do more in one Year, than without them he would in three or four. I have had Thoughts of attempting to remedy this vast Inconvenience, by publishing some of the easier Authors in the *Latin Tongue*, with Translations as literal as possible, for the Use of Schools: And have accordingly publish'd *A Select Century of Cordery's Colloquies*, in that Method; in which, because it is the Book Boys commonly

monly begin with, and for that Reason at least, should be made as easy as possible, the Order of the *Latin* Words is alter'd, and accommodated to the *English* Tongue, and the Words corresponding to one another in the *Latin* and *English* Columns are in the same Character, the *Roman* and *Italick* being used alternately for the Purpose. If that relishes with the Publick, and I find Encouragement, I shall, as my Business and Occasion permit, go on, and publish some of the easier Classicks, with Translations.*

III. The next Fault I find with the vulgar Method of Grammar Schools, is, *the Want of proper Helps for the Writing and Speaking of Latin.* The bringing Boys to read a *Latin* Author, has really no great Difficulty in it: Furnish them but with proper Translations, and see they do not saunter away their

* I have since publish'd *Suetonius*, with a *Free Translation*; also *Ten Select Colloquies of Erasmus*; *Eutropius*, *C. Nepos*, *L. Florus*, *Salust*, *Justin*, and *Ovidii Metamorphosis*; all with *Literal Translations*, and in the first of them, *i. e.* *Erasmus*, the Order of the Words is alter'd and accommodated to the *English* Tongue in the same Manner as in my *Cordery*.

Time, and you will find your Business done, much sooner than without Tryal you would imagine. But the bringing Boys to a true *Latin* Style, is really Matter of greater Difficulty, and the greatest of all Difficulties the Master has upon his Hands. This requires Art and Method, and a great deal of Pains both from Master and Scholar. Whoever considers the vast Application the *Romans* themselves made use of, to arrive at that Mastery in their own Language, we so much admire in them; will perhaps think it impossible for us now-a-days, who have no other Way of Learning their Language, than from the Books they have left behind them, to equal them, and very difficult to come any thing near them. And it's so rare to meet with a Man that has attain'd a true genuine *Roman* Style, that it's no Wonder Boys go away from School so very deficient in that Qualification. It is not the Reading twenty or thirty Pages in two or three of the *Latin* Classics in Prose, with the Scribbling a few Lines of *Latin* Exercise every Night, by the Help of a Dictionary, such as we are yet fur-

furnish'd with however, will do the Business. The *Latin* is a large copious Language, that abounds with Variety of Words, very various in their Significations: And to imagine that Boys should make any tolerable Acquaintance with them, in that poor Pittance of the Claffick Authors in Prose (from which alone they are to learn a Style) is a Jest that can never enter into the Head of any Man of Understanding, that considers the Matter.

Another Thing there is too, which renders the Attainment of a *Latin* Style Matter of great Difficulty, and that is, the Way and Manner of Expression in that Language, which is so widely different from that of our own, that hardly any Thing in either Language is capable of being literally, and at the same Time handsomely and elegantly translated into the other. And tho' from a Comparison of the Idiom of both Languages, it be possible to give the Learner some Help in this Matter by Rules; yet those will reach but a very little Way, and after all, the Propriety of the *Latin* Tongue is no other ways to be attain'd, than by a careful

careful attentive Perusal of the best Authors, and Writing and Speaking as much as possible in Imitation of them.

The first Step towards the Attainment of a *Latin* Style, should be a Collection of proper *English* Examples, for the Reducing the *Latin* Syntax to practice. I did not know of any such, when I publish'd my *Introduction to the Making of Latin*; if I had, I should have been glad to have saved myself that Trouble. The Reader has, in the Preface to that Book, the Reasons why I could not be satisfy'd with any Thing I had met with in that Way, which I shall not repeat here. And if I have not succeeded better in that Undertaking, than others that went before me; we are, I doubt, still destitute of a proper Help, for the bringing Boys easily and expeditiously to the Practice of their Grammar Rules; and something further must be contrived for that Purpose. But the Reception this Book has met with from the Publick, gives me some Reason to suppose, I have been so fortunate as to succeed better therein, than others that have gone before me, because
it

it has some time ago come to a *sixth Edition*.

After Boys have done with their *English* Examples, it is usual to put them to the Translation of *Galtruchius's Heathen Gods*, or the *Panthæon*, Books proper enough for the Purpose, if they were but made use of, as they should be: but here again I cannot but look upon the common Method to be very faulty. Boys are left to make their *Latin* by the Dictionary; but were our Dictionaries as well contrived as they are otherwise, it would be impossible for Boys so young to make use of them: Much less can they make use of such sort of *English-Latin* Dictionaries as we yet have, without blundering perpetually in the Choice of their Words. I am sure it is a fair Wager of two to one against them, they chuse amiss, almost every Time they have Occasion to consult their Dictionary. To leave them therefore to the Use of that so soon, is the Way to spoil them, by filling their Heads with infinite Mistakes, as to the proper Import and Signification of Words. The Master must be at the Pains to supply them with the
Words

Words they want, and for that Purpose should read them at least one Lesson every Day, in the Book they use for Exercise, into *Latin*; which they must go over again amongst themselves, till they are perfect in it. This Method is to be pursued, till they have got a pretty good Acquaintance with Words, and can acquit themselves tolerably well in the Translation of the Pantheon, or any such plain easy Book. After which, the most proper Way of proceeding with them, in my Opinion, will be to make them translate some easy Author; such as Cæsar, Justin, or Cornelius Nepos, by Way of Exercise in the Evenings, and oblige them to get their Translations to read back again into the very original *Latin* of their Author: Thus they will kill two Birds with one Stone, improve in both Languages at once, and by seeing the Idiom of the *Latin* and *English* go constantly together, make a much greater Progress in Style, than will easily be imagined by one that has not tried this Method. But then you must not let them put you off with a bald literal Translation, but oblige them to turn their
their

their Author into proper *English*; for which Purpose some Rules and Directions may be given them, which will easily enough offer themselves to any one that will be at the Pains to exercise himself in Translation now and then; or compare any good Translation of a Classic Author with the Original. I would advise the Master to help them a little at first setting out in this Way, by reading them their Author into proper *English*, tho' with as little Variation too from the Letter of the *Latin* as is consistent with a tolerable *English* Style. As they improve in each Language by this Exercise, they may take more Liberty; till at last they must be left to their utmost Freedom in their Way of Expression, provided they keep but up to the Sense of their Author; for that any one must do, to make a right good Translation of any *Latin* Author.

Another Help wanting for the due and speedy Improvement of Youth in the Writing and Speaking of *Latin*, is a Good Set of *Latin* Dialogues, upon all the usual Topicks of common Conversation, with a proper *English* Translation; not

not for the Understanding them; for I propose not this; but for the Use of such Boys as have made some Progress in reading of Authors, and are therefore capable of understanding such a Book pretty well without Help. But I would have them read their Translation into *Latin*. This would bring them on apace towards Style, and be of other Kind of Use to their Speaking of *Latin*, than their talking barbarously among themselves; which is the Way, forsooth! of bringing Boys to the Speaking of *Latin* in some Schools, but, in my Mind, a very strange one, unless the talking badly with those that cannot inform them better, can be supposed to be the Way to talk well. There is no properer Method of improving in any Language, for those that already have a Smattering in it, than Conversation with such as talk it well; and on the other hand, nothing worse than Conversation with those that talk it but badly. Boys therefore must not be put upon this Task of Speaking *Latin*, till they can write it pretty well, and are Judges of the *Latin* Idiom; that is to say, in almost all Schools never at all. When

When Boys have attained to something of a Mastery in the easier *Classicks*, then, instead of Reading the *Latin* Prose Authors into *English*, I think it would be proper to make them read the best Translations of them that are publick, into *Latin*; I mean that of the Authors themselves, by making them read the Original and Translation together, till they can render the latter into the former exactly. In this Way of Proceeding, they will have these three great Advantages. 1. Of Understanding their *Latin* Authors more compleatly, and more readily than they could do without the Translation. 2. Of Improving in the *English* Tongue, whilst they are getting the *Latin*, and that perhaps in the most proper Way that could be thought of. And 3. Of Attaining much quicker to an Imitation of the Style of the best Authors in the *Latin* Tongue, than they would do by reading the Originals alone. All which is so very visible, that I think, I need not enlarge upon this Head.

IV. A fourth Objection against the usual Way of Proceeding in our Schools,
is,

is, *The Want of due Order and Method in the Reading of Authors*: For when Boys are thought fit to be enter'd in the Clafficks, they commonly begin with the Poets; some with *Ovid de Tristibus*, some with his *Metamorphosis*, and some with both; a very great Absurdity certainly: For none sure that knows what Poetry means, can make a doubt of it, whether the Style of Prose be not ordinarily more easy than that of the Poets. *Horace*, I am sure, tells us as much, when he saye a Poet is one.

*Ingenium cui sit, cui mens diviniore at-
que os.
Magna sonaturum.*

For which Reason he says in the same Place,

*Primum ego me illorum dederis quibus esse
Poetas
Excerptam numero, neque enim concludere
versum
Dixeris esse satis, neque si quis scribit uti
nos
Sermoni propiora, putes hunc esse Poetam?*
The

The Style of his Satyrs he makes account is so low, so much beneath the Loftiness peculiar to Poetry, that he thinks they do not deserve the Name. And yet if I say they are more difficult than the *Roman* Historians, I believe there are few acquainted with both, but what will easily agree with me. But what Need is there of Authority in the Case? Let any one dip into a Poet and an Historian at the same Time, and compare the first Passages he lights on together, and it will give him full Satisfaction, if he wants it. The one abounds with Figure, and the whole Turn of his Expression is quite out of the common Road, while the Historian generally delivers his Mind in proper Terms, and in a Way and Manner agreeable to common Conversation. In short, they have so visibly the Advantage of the Poets, with respect to Perspicuity and Plainness of Style, that I cannot but wonder how the latter came to take place of the former, in the common Method of the Schools. This looks something like teaching young Children to stand upon their Hands, before they know how to make use of their Legs.

Nor

Nor is this all: I have another Reason why Boys ought to read Prose well, before they meddle with the Poets; which is this, that it will not only be useful, but necessary to teach them a proper *Latin Style*: For the Reading of the Poets can do them no Kindness in this Respect, but rather a great deal of Hurt; if they are not well acquainted with Prose first. For the Style of Poetry is so remote from the vulgar Manner of Expression, that to imitate it in Prose, would be the most ridiculous Thing in the World; and he would be sure to set every Body a laughing at him, that should pretend to write a History in the Strain of *Virgil's Æneid*, or *Horace's Lyrics*. To prevent therefore their confounding those two different Styles, it will be necessary to make them read the Historians well in the first place: By so doing, they will learn the genuine and proper Signification of Words, and use them accordingly: They will not be misled by the figurative Use of Words, Phraseology, and Forms of Construction proper only for Poetry; nor need they fear to imitate

tate the Language of their Authors: Whereas, in the Reading of the Poets, the Case would be quite otherwise; there they could borrow nothing, without rendering their Style very bombastick and ridiculous.

V. Another Oversight in the common Method of Teaching, is *making Boys get their Lessons in the Poets without Book*. If this be proper, why is it not equally so, to take the same Method with them in Prose, and make them commit to Memory every Lesson they read there too? But if this be absurd, as I suppose every Body will readily grant, why is not the other so too? For what is it that Boys do in getting any Thing without Book, but learn the Order of the Words? For instance, in *Tityre tu patulæ*, &c. that *Virgil* has put *Tityre* before *tu*, and *tu* before *patulæ*, and so forth; and where is the Benefit of this, I wonder, that a Boy must needs be made to charge his Memory with the precise Order of the Words, in every Lesson he reads in Poetry? Indeed wherever any Passage occurs
either

either in Prose or Verse that is finely turn'd, and carries a Sense along with it proper for frequent Meditation or Reflection, there it may be of good Use to make the Boys get it without Book, because by this Means they have the Sense compleat, without any Diminution; and the Thing is rendered more moving and affecting, by the Fineness and Beauty of the Expression. But where their Lessons have nothing of this Kind to recommend them, I would fain know to what Purpose their getting them without Book can serve, but to hinder their Progress in reading; for they will sooner get three or fourscore Lines to construe, than twenty to say without Book: and he must be a strange Man, I should think, that does not see the former will contribute vastly more to a Boy's Improvement, than the latter. But as Mr. *Locke* has very well expos'd this simple Custom, in his Thoughts of Education, and has said all upon the Point that I think can well be said, I shall, I hope, oblige my Reader much more by presenting him with the Words of that great Master of Educa-

Education, than by enlarging my self upon the Matter. They are as follows.

“ Another Thing very ordinary in the
“ vulgar Method of Grammar Schools
“ there is, of which I see no Use at
“ all, unless it be to baulk young Lads
“ in the Way to learning Languages,
“ which, in my Opinion, should be
“ made as easy and pleasant as may
“ be; and that which was painful in
“ it, as much as possible, quite re-
“ moved. That which I mean, and
“ here complain of, is, their being
“ forced to learn by heart, great Par-
“ cels of the Authors which are taught
“ them; wherein I can discover no Ad-
“ vantage at all, especially to the Bu-
“ siness they are upon. Languages are
“ to be learnt only by Reading and
“ Talking, and not by Scraps of Au-
“ thors got by Heart; which, when a
“ Man's Head is stuff'd with, he has
“ got the just Furniture of a Pedant,
“ and 'tis the ready Way to make him
“ one; than which there is nothing
“ less becoming a Gentleman. For
“ what can be more ridiculous, than to
“ mix the rich and handsome Thoughts
“ and

“ and Sayings of others, with a Deal
“ of poor Stuff of his own? Which is
“ thereby the more exposed, and has
“ no other Grace in it, nor will other-
“ wise recommend the Speaker, than a
“ thread-bare Russet Coat would, that
“ was set off with large Patches of
“ Scarlet and glittering Brocard. In-
“ deed where a Passage comes in the
“ Way, whose Matter is worth Re-
“ membrance, and the Expression of it
“ very close and excellent (as there are
“ many such in the ancient Authors)
“ it will not be amiss to lodge it in
“ the Minds of young Scholars, and
“ with such admirable Strokes of those
“ great Masters, sometimes exercise the
“ Memory of School-boys. But their
“ learning of their Lessons by Heart,
“ as they happen to fall out in their
“ Books without Choice or Distinction,
“ I know not what it serves for, but
“ to mispend their Time and Pains,
“ and gave them a Disgust and Aversion
“ to their Books, wherein they find no-
“ thing but useless Trouble.

“ I hear it's said, That Children
“ should be employ'd in getting Things
“ by

“ by Heart, to exercise and improve
 “ their Memories. I could wish this
 “ were said with as much Authority of
 “ Reason, as it is with Forwardness of
 “ Assurance, and that this Practice were
 “ established upon good Observation,
 “ more than old Custom: For it is evi-
 “ dent that Strength of Memory is ow-
 “ ing to an happy Constitution, and not
 “ to any habitual Improvement got by
 “ Exercise. ’Tis true, what the Mind
 “ is intent upon, and for fear of letting
 “ it slip, often imprints a-fresh on itself
 “ by frequent Reflection, that it is apt
 “ to retain, but still according to its own
 “ natural Strength of Retention. An
 “ Impression made on Bees-wax, or
 “ Lead, will not last so long as on Brass
 “ or Steel. Indeed, if it be renewed
 “ often, it may last the longer; but
 “ every new reflecting on it is a new
 “ Impression, and ’tis from thence one
 “ is to reckon, if one would know how
 “ long the Mind retains it. But the
 “ learning Pages of *Latin* by Heart, no
 “ more fits the Memory for Retention
 “ of any Thing else, than the graving of
 “ one Sentence in Lead, makes it the
 D more

“ more capable of retaining firmly any
“ other Characters. If such a sort of
“ Exercise of the Memory were able to
“ give it Strength, and improve our
“ Parts, Players, of all other People,
“ must needs have the best Memories,
“ and be the best Company. But whether
“ the Scraps they have got into their
“ Heads this Way, makes them remem-
“ ber other Things the better; and whe-
“ ther their Parts be improved propor-
“ tionably to the Pains they have taken
“ in getting by Heart other’s Sayings,
“ Experience will shew. Memory is so
“ necessary to all Parts and Conditions
“ of Life, and so little is to be done
“ without it, that we are not to fear
“ it should grow dull and useless for
“ Want of Exercise, if Exercise could
“ make it grow stronger. But I fear
“ this Faculty of the Mind is not capable
“ of much Help and Amendment in ge-
“ neral, by any Exercise or Endeavour
“ of ours, at least not by that used up-
“ on this Pretence in Grammar-Schools.
“ And if *Xerxes* was able to call every
“ common Soldier by Name in his
“ Army, that consisted of no less than

“ an

“ an hundred thousand Men, I think
 “ it may be gueſſed, he got not this
 “ wonderful Ability by learning his
 “ Leſſons by Heart, when he was a
 “ Boy. This Method of exerciſing and
 “ improving the Memory, by toiliſome
 “ Repetitions without Book of what
 “ they read, is, I think, little uſed in
 “ the Education of Princes, which, if it
 “ had that Advantage is talked of,
 “ ſhould be as little neglected in them as
 “ in the meaneſt School-boys : Princes
 “ having as much Need of good Me-
 “ mories as any Men living, and have
 “ generally an equal Share in this Facul-
 “ ty with other Men ; tho’ it has never
 “ been taken Care of this Way. What
 “ the Mind is intent upon, and careful
 “ of, that it remembers beſt, and for
 “ the Reaſon abovementioned : To
 “ which, if Method and Order be join’d,
 “ all is done, I think, that can be, for
 “ the Help of a weak Memory ; and he
 “ that will take any other Way to do it,
 “ eſpecially that of charging it with a
 “ Train of other People’s Words, which
 “ he that learns cares not for, will, I
 “ gueſs, ſcarce find the Profit anſwer

“ half the Time and Pains employ’d
“ in it.

“ I do not mean hereby, that there
“ should be no Exercise given to Chil-
“ dren’s Memories: I think their Me-
“ mories should be employ’d, but not
“ in learning by rote whole Pages out
“ of Books, which, the Lesson being
“ once said, and that Task over, are
“ delivered up again to Oblivion, and
“ neglected for ever. This mends nei-
“ ther the Memory nor the Mind.
“ What they should learn by Heart out
“ of Authors, I have above mentioned;
“ And such wise and useful Sentences
“ being once given in Charge to their
“ Memories, they should never be suf-
“ fered to forget again, but be often
“ call’d to an Account for them; where-
“ by, besides, the Use those Sayings
“ may be to them in their future Life,
“ as so many good Rules and Observa-
“ tions, they will be taught to reflect
“ often, and bethink themselves what
“ they have to remember, which is the
“ only Way to make the Memory quick
“ and useful. The Custom of frequent
“ Reflection will keep their Minds
“ from

" from running a-drift, and call their
 " Thoughts home from useleſs unat-
 " tentive Roving: And therefore, I
 " think, it may do well, to give them
 " ſomething every Day to remember;
 " but ſomething ſtill that is in itſelf
 " worth the Remembring, and what
 " you would never have out of Mind,
 " whenever you call, or they them-
 " ſelves ſearch for it. This will oblige
 " them often to turn their Thoughts
 " inwards, than which you cannot wiſh
 " them a better intellectual Habit."

VI. Another Thing that in the com-
 mon Method of our Schools proves a
 great Impediment to the Progreſs of
 Boys, is, *The putting them on too many
 ſeveral Things at the ſame Time.* Thus
 'tis uſual for them to be engaged in the
 Reading of half a dozen Authors, or
 more, and almoſt as many ſeveral Sorts
 of Exerciſe at once. Nay, I know a
 publick School, and in no obſcure Place,
 where the Boys, by that Time they reach
Virgil, are plyed with ſuch a Multipli-
 city of Authors, that *poor Virgil* takes
 his Turn but for one Leſſon a-Week

amongst them: A most admirable Method, to be sure, to make Boys understand that admirable Author! I am clearly of Opinion, that such a Man deserves more to be whipt for his Folly, than any Boy he teaches. Would not any one be thought half crazed, that should pretend to carry on his Studies in so confused a Manner, by engaging in ten or a dozen Authors at a Time? And shall that be a proper Method to be taken with Boys, that would pass for little less than Madness in a Man? I could never yet hear any Reason alledged for this wonderful Way of Proceeding. What Occasion can Boys have for any more Authors than one at once, till they begin with the *Greek* Tongue? And then one *Greek*, and one *Latin*, or two at the most, will be enough in all Conscience. Where Boys are perplexed and confounded with so much Variety, Things take not their Turn in the Mind often enough, for the speedy and thorough fixing them there; but one Impression is quite effaced and worn out, before it is revived a-new; and so becomes as difficult for the Mind to retain, as if it had

had never made its Appearance there before. Whereas, in the Use of but one single Author at a Time, the same Words and Forms of Expression will return more frequently, and quicker upon them, and by that Means stick sooner by them, than they would do, in the Use of several Authors in different Styles, and upon different Subjects.

The same Reason holds against so much Variety in the Exercise they are put upon; Translations *English*, or *Latin*, or both, Epistles, Themes, and Verses, are frequently jumbled all together within the Compass of a Week. But sure the most regular Way would be, to hold them to the Translation of *English* into *Latin*, till they have perfectly master'd their Rules, and got some tolerable Acquaintance with Words, and after that to proceed to the Translation of *Latin* into *English*; with which you may now and then intermix Dialogues and Epistles, for these are in Effect, as to Matter and Language, much the same: and after they are, by these and the other Methods I have proposed, brought to something of Style, -to advance them to Themes and

Verſes, laying all other Exerciſe aſide, either wholly, or in a great Meaſure, as you muſt do, if you think it practicable to make all Boys that are capable of learning the Languages, Orators and Poets, and reſolve to have them ſuch.

But the putting Boys too ſoon to the Reading of *Greek*, is, I think, one of the greateſt Grievances of the common Method. It is very frequent to enter them in the *Greek Grammar*, before they have Skill enough in *Latin* to underſtand the Rules of it, than which nothing can be more ridiculous*. This is deſign'd ſure to impoſe upon the Parents, by making them believe their Sons are wonderful Scholars, rather than for the Children's Improvement. The Father

* I little thought at the Writing of this, there had been ſuch a Curioſity in the World as *the Greek Grammar Conſtrued*, and yet I believe there might: becauſe we had ſome Time ago advertiſed a *Second Edition* of ſuch a Book; for the Uſe of *Eaton School*, as was ſaid, but by a bold Figure; I preſume, call'd in *Greek* *Ἰνδὴν* for whatever the Author in his great Wiſdom might deſign, we may be aſſured, I ſuppoſe, his Raree-ſhow never came there yet. But this is not the firſt Time the Wiſdom of that eminent School has been thus publicly affronted, &c. *The Greek Grammar conſtrued for Eaton School!*

—*Dii talem terris avertite peſtem!*

oftentimes understands not so much as the Character of that Language: And how can he chuse but take his Son for a downright Conjurer, when he finds him able to read a Book he cannot tell a Letter in, to his great Astonishment? Tho' there be no more Mystery in the Matter, than in the Reading of *English*. His Son is a brave Scholar, the Master an incomparable Man, and the Father very happy in the mighty Conceit he has of both; when the poor Child all this while is a mere Ignoramus in the most common Rules of Grammar: And as for the Reading a *Latin* Author, knows little more of it than the Father, who himself knows nothing at all. Something of this Nature, I imagine, has given rise to this silly senseless Custom of our Schools. Besides, this Piece of ill Method is attended with this woeful Misfortune upon such Boys as are design'd for Trades, and therefore stay not long enough to go thorough the School; that they spend their Time there (which is often six or seven Years) to no Manner of Purpose at all. Whereas, were it not for this Custom of putting Boys upon

the *Greek* Tongue, before they understand any Thing of the *Latin*, such Boys might attain to a pretty competent Skill in the latter, or however go away much better *Latinists* than they do. By which Means they would be enabled to understand what they read, if they have a Mind to apply themselves to reading, much better than they could do without it. And as most of your genteeler Tradesmen have a great deal of Time upon their Hands for Reading, why they should not be encourag'd to it, and prepar'd for it at School, I do not understand. For how much soever some People may ridicule the Custom of sending Boys to Grammar-Schools, that are design'd for Trades; yet certainly a familiar Acquaintance with the *Latin* Tongue, Chronology and Geography, all which might be attain'd in less Time than such Boys usually spend at School to no Manner of Purpose, would be of vast Advantage to those that have Time enough upon their Hands for Reading, and the most likely Means to tempt them to it, and make them in love with a Book.

VII. *The putting Boys upon Exercise above their Years or Improvement, is another unhappy Oversight in the common Method of Education.* They usually begin much too soon with Dialogues and Epistles, for which they cannot be supposed duly prepar'd, till they have pretty well digested their Grammar-Rules. If you set them to such Work sooner, the Invention of Matter will so employ and perplex their Thoughts, that they will not be at Liberty to reflect upon, and consider their Rules: And thus, whilst one Thing justles out another, they must needs make a very slow Progress. But whatsoever may be said in Vindication of the common Method, as to this Particular; I am sure the putting Boys upon the Exercise of *Themes* and *Verses*, so soon as is usually done, is capable of no Manner of Defence. These Exercises are thought of absolute Necessity in the Education of a Scholar, with which the poor Boys are so unmercifully teased, that by the Time they spend in them, and the great Noise and Bustle made about them, one would be tempted to think, sure all the Happiness of Heaven
and

and Earth depended upon the Success of their Endeavours that Way; or at least, that those Exercises were a wonderful Improvement to a Boy's Parts: And yet having consider'd the Matter for some Time, I cannot but be much of Mr. *Locke's* Mind with respect to versifying however. I will grant, if you please, it may be not amiss to employ Boys now and then, in making little Discourses upon the Passions, Virtues, Vices, or any Moral Subject, when their Minds are by the Reading of *Latin* and *Greek* Authors, and the Master's Discourses upon them, when any Points of Morality come in his Way, furnish'd with a pretty competent Knowledge of those Things, and they can express themselves pretty properly and handsomely in the *Latin* Tongue. But to put Boys upon such sort of Work, before they are well able to read a plain *Latin* Author, and are so far from Writing any Thing tolerably well in that Language, that they have scarce digested the plainest and most necessary and useful Rules of their Syntax, is perhaps one of the most absurd ridiculous Things in the World. It is not only

only, an *Egyptian* Tyranny, as Mr. *Locke* properly calls it, but devours their Time to no Purpose, when they are obliged in the frequent Returns of this dismal Task, to beat their Brains hours together, to hammer out a little Nonsense in every ill Language, which might be spent to a thousand Times better Purpose, in the Reading of Authors, or other Exercises more suitable to their Years and Improvement, and more proportionate to the Parts of young Boys, than Themes and Verses; which require the Sense and Understanding of a grown Man, to perform tolerably well.

Of what Use *Versifying* is, I must own, I do not understand: Nay, I cannot but look upon it as dangerous, to give so much Exercise to the Wit and Fancy of Boys, before they have been instructed in, and inured to a close and regular Way of Thinking. But supposing it had no ill Influence upon the Mind; the best you can make of it is but a Diversion, a Degree above Fiddling. For to what useful Purpose can Verse serve, where Prose will not do as well, or better? And if it will, where is the
ne-

Necessity that Boys should all be made Poets, suppose it could be effected? Which yet I doubt will prove an impossible Task: For after all, it is Nature must make them so; Use and Exercise will do but very little in the Case. And what was said of Eloquence by a certain great Master and Professor of it, if my Memory fail me not, will, I believe, hold good, when apply'd to Poetry, *Aut cito paratur aut nunquam*. And, what does it signify, I beseech you, to exercise poor Boys all indifferently and without Distinction, so much in the writing of Verses, when it is not one in a Hundred, to speak within Compass, that has any Thing of a Genius for Poetry; and nothing so intolerable as Performances in that Kind, which are but indifferent, if we will believe *Horace*, who tells us,

—*Mediocribus esse Poetis,
Non Dii, non Homines, non concessere
Columnæ.*

But if we consider the Time, when Boys are first entered in this Sort of Exercise,

ercise, the Practice of our Schools will appear still the more insufferable. They are every where almost put upon *Verfifying*, as well as *making Themes*, not only before they have any the least Apprehension or Notion of a *Latin Style*, but even before they are sufficient Masters of their Syntax. Now, I suppose, every body will allow it, to be vastly more difficult, to write Verse than Prose, in any Language. The latter is what any one of tolerable Parts, may with due Care and Instruction be brought to: But all the Art, all the Endeavours in the World, will never be able to make one Man in a hundred a good Poet. Where is the Wisdom then of pretending to make Boys write Verse, before they are able to write three Lines, that have Sense or Grammar in them in Prose? A *French* Master, that, after he has taught his Scholar to form a Verb, and given him the Meaning of two or three hundred Words in that Language, should set him upon composing *French* Songs, for his further Improvement, would be laughed at for a Blockhead by every body. And yet thus does the Wisdom of our Shools
be;

betray it self, in a Practice that would not be endured in the Teaching of any other Language. Tho' we should therefore grant it possible to make any Boy of tolerable Parts, a tolerable good Poet, yet the Way of going about it, is quite Wrong; and the Business mis-timed. And it might with as much Reason be expected, a Man should make an excellent Preacher, by only Reading here and there a Chapter in the Bible, as that a Boy should make a pretty good *Latin* Poet that is an utter Stranger to *Latin* Prose, and so far from Writing it, that he cannot read it. And indeed, let a Boy be never so well form'd by Nature for a Poet, yet it is utterly impossible for him to succeed in *Latin* Poetry, without a thorough Acquaintance with, and a good Relish of, all the finest Poets at least in that Language. But where is the Boy to be found, or in what Grammar-School shall we look for him, that is so much a Master of all the finest *Latin* Poets? It would be lost labour, I fear, to seek for him; and yet such a one, and such only, is duly prepared to enter upon the Business of writing *Latin* Poetry.

Poetry. For the Writing of Poetry in any tolerable Manner, requires a vast Command of Language. Where the Invention is so much cramped, and confined, by the Measure to be observed in Versifying, it had need be richly furnished with all the Variety of Words in all the Variety of Significations. To set out in the Writing of Poetry, without this previous Furniture, is, I think, just as ridiculous, as it would be for a Painter, to pretend to draw a Landskip, without being furnished with any other Colours than Blue and Green. And the Approbation, that the Performances of Boys in *Latin* Verse, are sometimes received with, is owing, I fear, more to the want of Skill and Taste, for *Latin* Poetry in the Admirers, than any real Worth, or Excellency, in the Performances themselves. For a nice critical Taste in *Latin* Prose and Verse, is not so common a Thing, as perhaps a great many People imagine; I am sure it is never got at a Grammar-School, nor can be: and as it is never carried to an University, so it is but very rarely brought from thence, and that only by Persons of very
un-

uncommon Parts, and as uncommon Application, that have turned their Studies almost entirely to that Language. As to the generality of Pretenders that Way, it's certain they have but little more Knowledge of what they pretend to, than a blind Man has of Colours. For in order to the acquiring such a Taste, a Man must read all the fine *Latin* Authors, both in Prose and Verse, with the Observations of the best Criticks upon them, over and over again, till he has made them very familiar to him: which there is so far from being Time for at School, that it will require several Years Application, after a Boy is well enough fitted up for a College; more Application indeed, than one Man in a hundred educated to Letters, cares to give himself the Trouble of.

If I might advise, therefore, I would have Boys kept wholly from this Sort of Exercise. But if the Parents will not be so pleased and Custom must in some Measure be comply'd with; for that Reason, let it be done sparingly, and by the bye, that it give not too great an Interruption to other necessary Business.

And

And after the Master has shewn them how to contrive a Verse, and exercised them some Time by Way of Trial: he may put such as he finds best qualified for it, and have the most promising Genius that Way, upon making now and then a Copy of Verses, for their own, and their School-Fellows Diversion. But for such as prove aukward and untoward at it (if their Parents are any ways to be wrought upon) let them e'en lay it quite aside, never more to be meddled with. They may find a great many ways of Employing their Time to much better Purpose, than in a Task Nature never design'd them for. The scribbling of paltry, wretched Verse is no way for them to improve their Parts in. Instead of that, the Difficulty of Performing but meanly, and the Shame attending it, will be mighty Discouragements, and only serve to give them a Dislike to Learning; when they find that made an essential Part of it, which they perceive Nature has not qualified them for.

I am, I must own, one of those that are very much affected with a good Copy of Verses or a fine Poem; and think
my-

myself obliged to such as spend a few vacant Hours now and then, for the Diversion of the World that Way. Yet I am for having Things called by their right Names; and therefore cannot bear with it, that what is only an ingenious Diversion, should by Custom, and the great Strefs laid upon it, be recommended under the Notion of a very useful, and a very laudable Employment. And I presume the sober and thinking Part of Mankind will not condemn me as guilty of any great Mistake, if I think such a Book as Mr. *Locke's Essay*, or Mr. *Chillingworth's* most rational Defence of the Protestant Cause against the Church of *Rome*, preferable to twenty *Iliads* and *Æneids* put together.

I do not intend this as any Reflection upon *Homer* and *Virgil*; they were Men of fine Parts, and rare natural Endowments. But yet when we commend and admire those Authors, it must be as Poets, as Men that have been at a great deal of Pains to divert Mankind in a noble and ingenious Manner; not as tho' the World was much indebted to them, for any great Advantages to be reaped

reaped from what they have left behind them. And I do not know but it might be a very good Exchange, were it possible, to purchase the lost Books of *Livy*, or any other of the noble Historians of Antiquity, which Time has robb'd us of, at the Expence of all the fine Thoughts of those two celebrated Poets. For notwithstanding all that has been said by some (to recommend their Art to the World) in favour of Epick Poetry, I cannot be convinc'd that is of that wonderful Use and Advantage to Mankind, they would needs have it thought to be. Those that have a Mind to be more fully satisfy'd upon this Head, may consult, if they please, the first Tome of Monsieur *Le Clerc's Parrhasiana*. I cannot, however, but take notice in this Place, that Poetry, as it was managed some Time ago amongst us, was made one of the most powerful Instruments of promoting Immorality and Prophaneness, that Hell it self could invent. And whether the common Practice of the Schools might not contribute to betray Boys of a Genius, into that woeful Way of spending their Time, to the Ruin of themselves, and

and the debauching of others, may perhaps deserve the Consideration of such as are concerned in the Education of Youth.

Those that have the Patience to read this Essay, will not, I hope, be offended, if I back what has been said, by transcribing once more for them, the Thoughts of that excellent Gentleman Mr. *Locke*, upon these Exercises of Themes and Verses; since it is likely every one into whose Hands this Treatise may fall, will not have the Opportunity of consulting his admirable Book.

“ But if, says he, after all, his Fate
“ be to go to School to get the *Latin*
“ Tongue, 'twill be in vain to talk to
“ you concerning the Method I think
“ best to be observed in Schools; you
“ must submit to that you find there,
“ nor expect to have it changed for your
“ Son: but yet by all Means obtain, if
“ you can, that he be not employ'd in
“ making *Latin Themes* and *Declama-*
“ *tions*, and least of all, *Verses* of any
“ Kind. You may insist on it, if it will
“ do any good, that you have no Design
“ to make him either a *Latin* Orator

“ or

“ or Poet, but barely would have him
 “ understand perfectly a *Latin* Author;
 “ and that you observe, those who
 “ teach any of the modern Languages,
 “ and that with Success, never amuse
 “ their Scholars to make Speeches or
 “ Verses either in *French* or *Italian*,
 “ their Business being Language barely,
 “ and not Invention.

“ But to tell you a little more fully
 “ why I would not have him exercised
 “ in making of Themes and Verses. 1.
 “ As to Themes, they have, I confess,
 “ the Pretence of something useful,
 “ which is to teach People to speak
 “ handsomely and well on any Subject;
 “ which, if it could be attained this
 “ Way, I own would be a great Advan-
 “ tage, there being nothing more be-
 “ coming a Gentleman, nor more
 “ useful in all the Occurrences of
 “ Life, than to be able, on any Occa-
 “ sion, to speak well, and to the Purpose.
 “ But this, I say, that the making of
 “ Themes, as is usual in Schools, helps
 “ not one Jot towards it: For do but
 “ consider what 'tis in making a Theme,
 “ that a young Lad is employ'd about;
 “ 'tis

“ ’tis to make a Speech on some *Latin*
“ Saying; as, *Omnia vincit amor*, or
“ *Non licet in Bello bis peccare*, &c.
“ And here the poor Lad, who wants
“ Knowledge of these Things he is to
“ speak of, which is to be had only from
“ Time and Observation, must set his
“ Invention on the Rack to say some-
“ thing where he knows nothing; which
“ is a sort of *Egyptian* Tyranny, to bid
“ them make Bricks who have not yet
“ any of the Materials. And therefore
“ it is usual, in such Cases, for the poor
“ Children to go to those of higher
“ Forms with this Petition, *Pray give*
“ *me a little Sense*; which, whether
“ it be more reasonable, or more ridi-
“ culous, is not easy to determine. Be-
“ fore a Man can be in any Capacity to
“ speak on any Subject, ’tis necessary
“ he be acquainted with it; or else it’s
“ as foolish to set him to discourse of it,
“ as to set a blind Man to talk of Co-
“ lours, or a deaf Man of Musick.
“ And would you not think him a lit-
“ tle crack’d, who would require another
“ to make an Argument on a Moot
“ Point, who understands nothing of
“ our

“ our Laws? And what, I pray, do
 “ School-Boys understand concerning
 “ those Matters, which are used to be
 “ proposed to them in their Themes,
 “ as Subjects to discourse on, to what
 “ and exercise their Fancies? *no bus*”

“ In the next place, consider the Lan-
 “ guage that their Themes are made in :
 “ ’Tis *Latin*, a Language foreign in their
 “ Country, and long since dead every-
 “ where : A Language which your Son,
 “ ’tis a Thousand to One, shall never
 “ have an Occasion once to make a
 “ Speech in, as long as he lives, after he
 “ comes to be a Man ; and a Language
 “ wherein the Manner of expressing
 “ one’s self is so far different from ours,
 “ that, to be perfect in that, would very
 “ little improve the Purity and Facility
 “ of his *English* Style. Besides that,
 “ there is now so little Room, or Use,
 “ for Set-speeches in our own Language,
 “ in any Part of our *English* Business,
 “ that I can see no Pretence for this Sort
 “ of Exercise in our Schools ; unless it
 “ can be supposed, that the making of
 “ set *Latin* Speeches should be the Way
 “ to teach Men to speak well in *English*

E - “ *extem-*

“ *extempore*. The Way to that I should
“ think rather to be this: That there
“ should be proposed to young Gentle-
“ men rational and useful Questions,
“ suited to their Age and Capacities,
“ and on Subjects not wholly unknown
“ to them, nor out of their Way: Such
“ as these, when they are ripe for Ex-
“ ercises of this Nature, they should
“ *extempore*, or after a little Medita-
“ tion upon the Spot, speak to, without
“ penning of any Thing. For I ask,
“ if we will examine the Effects of this
“ Way of Learning to speak well, who
“ speak best in any Business, when Occa-
“ sion calls them to it upon any Debate,
“ either those who have accustomed
“ themselves to compose and write
“ down before-hand what they would
“ say; or those, who thinking only
“ on the Matter, to understand that as
“ well as they can, use themselves only
“ to speak *extempore*? And he that
“ shall judge by this, will be little apt
“ to think, that the accustoming him
“ to studied Speeches and set Composi-
“ tions, is the Way to fit a young Gen-
“ tleman for Business.

“ But

" But, perhaps, we shall be told, 'tis to
 " improve and perfect them in the *Latin*
 " Tongue. 'Tis true, that is their pro-
 " per Business at School ; but the ma-
 " king of Themes is not the Way to it :
 " That perplexes their Brains about In-
 " vention of Things to be said, not
 " about the Signification of Words to
 " be learned ; and when they are ma-
 " king a Theme, 'tis Thoughts they
 " search and sweat for, and not Lan-
 " guage. But the Learning and Mastery
 " of a Tongue being uneasy and unplea-
 " sant enough in itself, should not be
 " cumber'd with any other Difficulties,
 " as is done in this Way of proceeding.
 " In fine, if Boys Invention be to be quic-
 " ken'd by such Exercise, let them make
 " Themes in *English*, where they have
 " Facility, and a Command of Words,
 " and will better see what Kind of
 " Thoughts they have, when put into
 " their own Language : And if the *La-*
 " *tin* Tongue be to be learned, let it be
 " done the easiest Way, without the
 " toiling and disgusting the Mind by so
 " uneasy an Employment as that of
 " making Speeches joined to it.

“ If these may be any Reasons against
“ Childrens making *Latin* Themes at
“ School, I have much more to say, and
“ of more Weigh, against their making
“ *Verses*, Verses of any Sort :
“ For if he has no Genius to Poetry,
“ 'tis the most unreasonable Thing in
“ the World to torment a Child, and
“ waste his Time about that which can
“ never succeed ; and if he have a Poetick
“ Vein, 'tis to me the strangest Thing
“ in the World that the Father should
“ desire or suffer it to be cherish'd or improv'd.
“ Methinks the Parents should labour to have it stifled and suppressed
“ as much as may be ; and I know not
“ what Reason a Father can have to wish
“ his Son a Poet, who does not desire
“ to have him bid Defiance to all other
“ Callings and Business. Which is not
“ yet the worst of the Case ; for if he
“ proves a successful Rhymers, and get
“ once the Reputation of a Wit, I desire
“ it may be consider'd what Company
“ and Places he is like to spend his
“ Time in ; nay, and Estate too ; For it
“ is very seldom seen, that any one discovers
“ Mines of Gold or Silver in

“ Par.

“ *Parnassus*. ’Tis a pleasant Air, but a
 “ barren Soil ; and there are very few
 “ Instances of those who have added to
 “ their Patrimony by any thing they
 “ have reaped from thence. Poetry
 “ and Gaming, which usually go to-
 “ gether, are alike in this too, that they
 “ seldom bring any Advantage but to
 “ those who have nothing else to live
 “ on. Men of Estates almost constantly
 “ go away Losers ; and ’tis well if
 “ they escape at a cheaper Rate than
 “ their whole Estates, or the greatest
 “ Part of them. If therefore you would
 “ not have your Son the Fiddle to every
 “ jovial Company, without whom the
 “ Sparks could not relish their Wine,
 “ nor know how to pass an Afternoon
 “ idly : If you would not have him to
 “ waste his Time and Estate to divert
 “ others, and contemn the dirty Acres
 “ left him by his Ancestors, I do not
 “ think you will much care he should
 “ be a Poet, or that his School-master
 “ should enter him in versifying. But
 “ yet, if any one will think Poetry a
 “ desirable Quality in his Son, and that
 “ the Study of it would raise his Fancy

“ and Parts, he must needs yet confess,
“ that to that End reading the excellent
“ *Greek* and *Roman* Poets, is of more
“ Use than making bad Verses of his
“ own, in a Language that is not his
“ own. And he, whose Design it is to
“ excel in *English* Poetry, would not,
“ I guess, think the Way to it were to
“ make his first Essays in *Latin* Verses.”

VIII. The eighth and last Charge against the vulgar Method of Teaching, is, the putting Boys upon *Greek Exercise*, as is frequently done in our Schools; but to what Purpose, I must own, I am not able to comprehend; unless it be to mispend their Time, in what is never like to be of any Manner of Use to them. For what Sort of Business, or what Kind of Company is it, I wonder, that can ever make the Writing or Speaking of *Greek* necessary? Who ever writes *Greek*, unless a whimsical Fellow to shew his Learning sometimes in a Copy of Verses? Which, I suppose, the World was never yet the better for, nor ever will. And whether this be the most likely Way to the Reputation of some-

something more than ordinary amongst the Men of Letters, or to expose the Pride and Vanity of a Man's Heart, to such as have the Sense to distinguish betwixt solid, useful Knowledge, and a fantastical Kind of Learning, of no Manner of Use to Mankind, I leave to the Consideration of such as have an Itch to be shewing their Parts that Way. For since *Latin* is by common Consent become the Language of the Learned World, and no more than one is, or can be necessary, to keep up a free Commerce and Intercourse betwixt the Men of Letters in the several Parts of it, I should be very glad to be informed, how the Writing or Speaking of *Greek* can be any Ways useful. To their Improvement in the Language, you'll say perhaps. But if the Necessity of their studying that Language be only in order to understand the useful Books the ancient *Greeks* have left behind them, will not Reading do that more effectually than Writing? Since for a Page that any one shall write, he may read ten or twenty in an Author, which will contribute vastly more to his Im-

provement in the Language, than the Scribbling of sorry barbarous *Greek* of his own. For, after all, the attaining to a just and proper Manner of Expression requires more Time and Practice than any Master can, or will be willing to allow of. And whether it be reasonable a Boy should be obliged to spend any Part of his precious Time, to the hindering his Progress in Matters of the greatest Use and Importance to him, to express himself very foolishly and ridiculously in *Greek*, I leave to the impartial Consideration of all such as are intrusted with the Care and Education of Youth. All the Time Boys have to spend at School, is little enough for the attaining of but a tolerable *Latin* Style; and, I doubt, the Number is but very small of those that do arrive to it. What therefore can be the meaning of those Gentlemen that will needs pretend to make Boys Masters of a *Greek* Style as well as the *Latin*? I am afraid it is a Sign they themselves must be ignorant in both, or they would hardly attempt a Thing so impossible to be attained. The *Greek* is a Language more
copious

copious than the *Latin*, and the Idiom as different from that of our own Language, and therefore as difficult at least to be attain'd as that of the *Latin* Tongue. Now let but any one consider how much Time is spent upon the latter only, and most commonly to very little Purpose, and then judge whether it be feasible to make Boys any tolerable Masters in the Idiom of both Languages. It is therefore sufficient to bring Boys to the Reading of an easy Author in *Greek*; that is all that can be done for them at School, with Respect to that Language: To pretend to make them write it, when they have not Time so much as to attain to a familiar Reading of it, is a vain ridiculous Attempt, and utterly impracticable; or if it was not, is wholly useless, would devour their Time to no Purpose; and therefore is by no Means to be allow'd of.

Having thus demolish'd an ugly old Building, thrown away the Rubbish, and clear'd the Ground, we shall now proceed to the erecting of one more regular, beautiful, and convenient.

The first Thing a Boy is to be instructed in at a Grammar-School, is the Declension of Nouns; and here I would propose to the Reader's Consideration, whether it would not very much facilitate the Learning of the Declensions, to lay aside the Article, and alter the Order of the Cases, leaving out the Vocative, as being the same with the Nominative in all *Latin* Nouns, excepting those ending in *us* of the Second Declension. For Example:

Sing.	Nom.	Musa.	} Pluraliter.	Nom.	Muse.
	Acc.	Musam.		Acc.	Musas.
	Gen.	} Musæ.		Gen.	Musarum.
	Dat.			Dat.	} Musis.
	Abl.			Musa.	

Sing.	Nom.	} Regnum.	} Pluraliter.	Nom.	} Regna.
	Acc.			Acc.	
	Gen.	Regni.		Gen.	Regnorum.
	Dat.	} Regno.		Dat.	} Regnis.
	Abl.			Abl.	

The Article, it's plain, is of no Manner of Use for the Declining of Nouns; but renders the Task of getting the Declensions much more difficult and tedious. And thus by altering the Order of the Cases, such as are alike are coupled

pled together; which is a great Help to the Memory.

After a Boy is pretty perfect in the Examples of his Declensions, he must proceed to the *Verbs*, and get the Examples of the four Conjugations in the Active and Passive Voice perfectly without Book. I think it would be best for him to commit the *Latin* alone to Memory at first, without taking any notice of the *English* of the several Persons, Singular and Plural, in each Tense. When he can say the *Latin* well by itself, he may go over the Indicative and Imperative with the *English*. As for the Subjunctive or Optative Mood, it may suffice to tell him, that the *May* is usually the Sign of the Present, as *Might*, *Would*, *Should*, are of the Preter-imperfect Tense. When he can form a Verb, and pretty readily find any Person you call for in any Tense, it will be Time to acquaint him with the *Signs of the Tenses*, both Active and Passive, with the *English* Persons, *I*, *Thou*, *He*, *We*, *Ye*, *They*, and the Use that is to be made of them. For that Purpose, let him be exercised every Day, in turning

ing the *Latin* Persons, pick'd here and there, as the Master pleases, into *English*; till such Time as he can readily turn any *Latin* Person of his Verb you shall propose to him, into its proper *English*. This will very much facilitate his Construing of *Latin*, when he is put to it. Whilst this is a-doing, the Master must exercise him now and then in the Declining of Nouns, that he may not forget any thing of what he has already got through, making him put the several Cases into *English*, with their proper Signs; which will likewise be of Use to him in the Construing of *Latin*.

I have already declared myself against putting any more Grammar upon Boys, till they begin to Read the easier Claficks pretty well; and having given my Reasons for it, I shall therefore now proceed, in the first place, to inform the Reader, what Authors I judge most proper for Boys to read, and in what Order; and then say something of Exercise, &c.

The Book Boys begin with in many Schools is *Sententiæ Pueriles*; but it may very justly be question'd, whether

a Book, consisting wholly of a Parcel of dry, moral Sayings, be altogether so convenient for the Use of Children, as old Men. Upon which Account, I think, it might more properly be called *Sententiæ Seniles*, than *Pueriles*, as being better suited to the Reading of those of that Age, than young Boys, who have no Apprehension or Relish for such Kind of Things. The Matter of *Cordery's Colloquies* is such Kind of Tittle-tattle, for the most Part, as passes betwixt Boys, and therefore finds a more easy Entrance into their Minds; and is therefore most proper for them to begin with. The Classick Authors are, I think, all too difficult for them. We want indeed an Introduction to the Classicks. For tho' *Cordery* and *Erasmus* are Books proper enough for them to read, in order to bring them acquainted with the most common Words of the Language; yet perhaps something farther would be convenient to prepare them more effectually for the Reading of the Classick Authors. For all the Parts of their Business should be so contrived, that one might be an Inlet or Introduction to another,

another, and the Boys proceed all along by insensible Steps of Difference, from what is more easy, to what is more difficult. But the Subject-Matter of *Cordery* and *Erasmus* has so very little Affinity with that of the Classick Authors that are to follow them, that is, the Historians, that they do not prepare them so well as might be wish'd for the Reading of them. They come to them Strangers to the most trite and common Words and Phrases in them. I could wish therefore we had some Piece of useful History compiled in a plain, easy *Latin* Style, with the Words placed in their natural Order, that is, the same they have in the *English* Tongue, with a Translation as literal as possible. Till such a Help can be had, about a Hundred of *Cordery's Colloquies*, and eight or ten of the most comical, diverting Dialogues in *Erasmus*, I think they should read before they meddle with a Classick Author.

When they have done with *Erasmus*, it will be Time to enter them in the Classicks. And here Care must be taken to begin with the easiest first. I know
none

none plainer than *Cæsar's Commentaries*.* The Style of them is as natural and easy as any Thing in good *Latin* can well be, without Dress, or Affectation, rhetorical Flourishes, or studied Turns to disguise the Sense. They are *Nudi* and *Venusti*, as *Tully* says. And I the rather pitch upon this Author to begin with, because the Subject-Matter is not only very pleasant and entertaining, but the Language has the least Variety in it, that is to be met with in any Book whatever: The Actions being all along of the same Nature, Battles, Sieges, Marches, occasion the Use of the same Words and Phrases over and over again, more frequently than they occur in any other Author. So that the Reading of the Seven Books of the *Gallick War*, gives them a greater Insight into the Historian's Dialect, than the Reading of twice as much in any other Book. The

* Since I publish'd *Eutropius*, *Nepos*, and *Florus*, with *Literal Translations*, I have always used them before *Cæsar*; and for such Masters as make their Scholars use my Edition of those Authors, I should advise them to do the like, and let them take Place of *Cæsar*, till we have a *Literal Translation* of him too.

only Authors I can think of, as most likely to put in against *Cæsar*, are *Justin* and *Cornelius Nepos*; but tho' they are indeed easy Authors, yet they are more Figurative than *Cæsar*, and by consequence not so plain; and have much more Variety in the Matter, and Language of them; and therefore, I think, not so convenient or proper to begin with.

It will not be amiss, upon their entering this Author, to give them a succinct Account of the *Roman* Affairs, from the building of the City to *Cæsar's* Time. This you may repeat to them the three or four first Lessons, and now and then upon Occasion afterwards, to make it stick by them.

When *Cæsar* begins to grow easy, and you find they generally understand him pretty well, without the Help of their Translation, you may enter them in *Justin*, and make them read the first Books as far as the Death of *Alexander the Great*; in which the Author gives an Account of the Affairs of the *Assyrians*, *Persians*, and *Greeks*. And here, because the Matter is well worth the remem-
bring,

bring, you may let them read every Book twice or thrice over: And for the better fixing those Things in their Memory, I could wish we had some *Chronological Tables* publish'd, comprising only what is most remarkable in the History of the *Assyrians, Persians, Jews, Greeks, and Romans*, with the Years before Christ, and such other Epochs as shall be thought requisite.

Cornelius Nepos I would recommend as most proper to be made Use of in the next Place. The Reading this Author will bring to Mind several Things in *Justin*, and enlarge their Acquaintance with the History of *Greece*.

After him, let them proceed to the *Roman History*, beginning with *Eutropius*, which must be follow'd by *Florus*. These three Authors they must read entirely through; which, with Translations as literal as can conveniently be made, they will do in less Time than is usually spent upon poor miserable Scraps of them to little or no Purpose; as all Things they will meet with in the History of *Greece* and *Rome* are not equally remarkable. For Matters of lesser Moment,

ment, once or twice Reading may suffice; but the more important Transactions and memorable Occurrences must be inculcated upon them by a reiterated and frequent Perusal of them. Such, for Instance, as the Life of *Cyrus*, the Founder of the *Persian* Monarchy; *Xerxes's* Expedition into *Greece*; the great Actions of *Epaminondas*; *Philip* of *Macedon*, and *Alexander the Great*; the Building of *Rome*, the Expulsion of the *Tarquins*, the Institution of the *Decemviri*, and the Tribunes of the *Commons*; the Burning of *Rome* by the *Gauls*, the *Carthaginian* and Civil Wars, &c.

After they have read *Florus* over, it may be convenient to enter them in *Terence*, an Author whose Style is of a different Complexion from the former, occasion'd by the different Nature of the Subjects he treats upon: His Language, being very pure, and just such as was spoke by Persons of the best Quality in *Rome*, in Matters of common Conversation, will be of great Use to them in the writing of *Dialogues*, and speaking *Latin*. But whilst they read this Author,

the

the Master must take Care they do not forget what they have already learnt of the *Greek* and *Roman* History, by making them now and then read over the most important Passages in the Authors they have got through, and peruse their Chronological Tables, in which he must likewise examine them now and then, to see what Proof they make. I would have Boys help'd through all the above-mention'd Authors with Translations.

Thus far Boys are to be kept to the Reading of their Authors solely, without meddling with Grammar, or any Thing else, saving that they must now and then be exercised in the Declining of Nouns and Verbs, and be called upon for the Signs of the Cases and Tenses, and to render the Cases and Tenses of *Latin* Nouns and Verbs into *English*, as also the *English* into *Latin*. That Way of exercising them now and then will be of great Use to facilitate the Reading of Authors to them, and prepare them for the Writing of *Latin* against they are put to it. This Advice will, I doubt not, appear shocking to
such

such as are prejudiced in Behalf of the vulgar Method of proceeding, that Boys should read so much Prose, and ten times more than is usually read at School, by such as go from thence to an University, without ever meddling all the while with any more of Grammar, than the Declension of Nouns, and the Formation of Verbs, &c. But how wide soever this is of the common Method of proceeding, it is nevertheless just and reasonable, as a little Consideration may satisfy any reasonable Man. There are two Things requisite in the learning of a Language; the Knowledge of Words, and Skill to put them together in Writing or Speaking. The former is, beyond all Question, much the more easy of the two, and by consequence ought to go first; and to intermix any foreign Stuff, as Grammar, with it, is throwing a Rub in Boys Way, and hindering their Progress. They are to be kept to but one Thing at once, as much as may be. To trouble them with Variety at the same Time, unless by Way of refreshing their Memories, or to prevent their forgetting what they have already learnt,

is,

is, I think, a grand Mistake in Education, and one main Occasion of that miserable Work Boys make of it, in most Schools. But having already spoke to this Point above, I shall say no more of it here.

After Boys have done with *Terence*, it will be Time to think of entering them in *Geography*. To do it before they are able to read the easier Classick Prose-Authors pretty readily and well, is, I think, unseasonable, for the Reason just now given. Whilst they are reading the *Latin* Poets, and getting the *Greek* Tongue, they must now and then be drawn back, to take a Review, of at least the most memorable Parts of the Historians, they have before gone through; in which Review, they must constantly make use of the old Maps, as there shall be Occasion.

Geography is so useful and pleasant a Part of Learning, and withal so necessary for a Scholar, that I cannot but wonder it should be so little regarded as it is; especially since Boys will learn it with a great deal of Ease and Pleasure: For the Sight of a *Map* is as entertaining to them

them as a Picture; that you need not question but to find them as forward and teachable as you please: And it will be the Master's Fault only, if they are not considerable Proficients, both in *Ancient* and *Modern Geography*, before they leave School: It's so very engaging, they will be glad to spend the Time they have to spare from their other Business, in the School, and which would else be lost that Way: And will retain it with little or no Trouble to the Master, besides that of instructing them a little at first. Let them begin with a *General Map of the World*; and after they have learnt from thence the Knowledge of the *Circles, Zones, Longitude, Latitude*, and other Things of that Nature, with the Situation and Boundaries of the four Quarters, together with that of the particular Kingdoms and Countries they contain, the most noted Bays, Rivers, Mountains, &c. they may be brought acquainted with the *old Maps*, and constantly use them in the Reading of the *Classicks*. This will make their Business much more easy and delightful, by giving them a far clearer Comprehension of

of what they read, when they are acquainted with the Situation of the Places they find mentioned in their Authors. Without this, the Names of Places will be no better than so many hard Words, that carry more of Amusement than Instruction along with them: Whereas Geography does not only render their Authors more pleasant, because more intelligible; but will be found a great Help to the Memory, and a Means to fasten what they read more firmly there.

The only Maps to be used with their Classicks, are those of the most accurate *Cellarius*, in that complete Body of old Geography he has oblig'd the learned World with, under the Title of *Notitia Orbis Antiqui*, in two Vol. in Quarto. But this I fear will be thought too chargeable for every Boy to go to the Price of; and therefore I could wish that any one would do the Publick that desirable Piece of Service, as to publish a *Compendium of old and new Geography together*, with *Cellarius's Maps* for the old, and *Sanfon's*, or any other that shall be thought more exact, in Half-sheets, to suit those of *Cellarius*;
fo

so as the corresponding old and new Maps may be placed together, facing one another; to represent to the Eye in one View, the old and new Geography of each Country together. I am sure our Schools would have reason to return their publick Acknowledgments to any one, that would be at the Pains to oblige them in this Matter. For my part, I would not only subscribe myself to such an Undertaking, but give all the little Encouragement in my Power to so good and useful a Work.

When they have read *Terence* well twice over, it will be Time to enter them in the Poets, beginning with *Ovid's Metamorphosis*, not only as the easiest, but likewise an Introduction to the Rest, by giving an Account of those Fictions and Fables so often alluded to, and hinted at by them. It will perhaps be thought too tedious to read the Whole; but the six or seven first Books, with the most remarkable Stories in the following, they should, I think, go twice over.

After they have done with *Ovid*, they may proceed to the *Greek Grammar*,
and

and keep to that only, till they have master'd their Nouns and Verbs: The Syntax they need not meddle with, that being necessary only in a Language we learn, in order to make Use of in Writing or Speaking. After they are pretty perfect in their Nouns and Verbs, they must be enter'd in the *Greek Testament*, and kept to that only, till it begins to grow something easy to them; then they may proceed to *Virgil*, reading that and the *Greek Testament* by Turns, and so continue to read one *Greek*, and one *Latin* Author alternately. The *Eclogues* and *Æneid*, together with *Horace* and *Juvenal*, (besides *Ovid* already mention'd) they should, I think, read more than once entirely through: and will be as much *Latin* Poetry as they have Occasion or Time for at School. Whilst they are reading the *Greek* Tongue, and the *Latin* Poets together, they may read every Day, or every other Day, a Lesson in some *Latin* Prose Author, or rather some good Translation of them, according to what has been above advis'd in the former Part of this Treatise. *Curtius*, *Salust*, and *Suetonius*,

F

will

will perhaps be as much as they will have Time to read this Way at School. The two latter Authors will inform them more particularly in some of the most material and memorable Occurrences of the *Roman* History,

When Boys have read the Gospels and Acts in *Greek*, (for I do not think it necessary they should go over the Epistles too) they may proceed to *Herodian*, and after they have read him over, go on in *Zosimus*, for their further Improvement in the History of the *Romans*. As for Poets in this Language, *Homer* ought to lead the Van; not only as the most ancient and necessary for the understanding of the Poets, Historians, and other Authors in both Languages, who frequently allude to him; but as the most easy too. Ten or twelve Books in his *Iliad*, well read twice over, will enable them to read that Author almost every-where *extempore*. After him may follow *Hesiod* and *Theocritus*, which, I think, will be *Greek* enough for them at School.

Having thus laid before the Reader what Authors I judge most proper for
Boys

Boys to read at School, together with the Order in which they are to be read, I proceed now to say something of Exercise.

When Boys enter *Cordery*, it may be proper to make them write, or get without Book, a few Lines of it every Night, by Way of Exercise, rendering each Word into *English*, after the Manner of *Hoole's* Construing-Book to the Grammar. The same Method may be taken with them in the other Authors that are to follow *Cordery*, till they are fit to be enter'd in some Book of *English* Examples to their Syntax.

When Boys have got through *Terence*, or if that shall be thought with the latest, when they enter that Author, it will be Time to put them to the Syntax, by instructing them first in the Agreement betwixt the *Nominative Case* and *Verb*, taking Notice of that Concord, and nothing else of Syntax, in their Lessons, till they have master'd it thoroughly, and can readily turn any *English* of that Sort into *Latin*. When that's done, the next Step is to teach them the Difference betwixt a *Neuter*

and a *Transitive Verb*, with the Government of the latter; taking Notice for that Purpose of the *Accusatives* in their Lesson, that depend upon a *Verb Transitive*, and meddling with nothing else, except now and then an Example of the first Concord, lest they should forget it. When they can readily translate any *English* of these two Rules together, they may be taught the Government of the *Prepositions*, and after that the *second Concord*, for which latter they must be prepared, by being taught the *Genders of Nouns*. When they have made this Progress, I think it will be Time to put some Book of *English Examples* into their Hands, for reducing the Rules of Syntax to Practice. Nor will it be sufficient to exercise them that Way, according to the usual Custom, at Nights only: They'll be a tedious while in mastering the Syntax at that Rate, and forget one Rule while they are learning another. The Matter must be push'd home upon them, by laying aside the Reading of Authors in a great Measure, to make Room for the Reading their Book of Examples. This
their

their whole Time must be employ'd upon, till they have thoroughly master'd it; only they may now and then, once every other Day, or so, look back into the Authors they are got through, and read over again the most remarkable Passages in them. If the Reader pleases to consult the Preface to my *Introduction to the Making of Latin*, he will there find some Directions for the Use of such a Book; to which I shall add, that perhaps it is not so convenient for all the Boys in a Form to make the same *English*: But let them follow one another, one making that which his Fellow made the Night before. And that they may all equally share the Advantage of hearing the Master's Corrections, before they come to translate the *English* into *Latin*, let him that leads one Week be last the next. Thus, in a Seat of six Boys, he that brings up the Rear after the first Week, will make all the Exercises of the foregoing Week over again; and by that Means hear five several Translations of the *English* corrected besides his own, before he comes to it a second Time. The fifth Boy will

hear four, the fourth Boy three, the third Boy two, and the second Boy one. And by making him that goes first one while follow another, (unless a very great Inequality of Parts make it necessary to do otherwise) they will all have fair Play, by sharing the Advantage of this Method of Proceeding equally amongst them. If the Form be too numerous for the Master conveniently to examine so many several Exercises, he may divide it into Parts, making two or more Boys, according to the Bigness of the Class, perform the same Exercise.

The *Making of Latin* is to Poys the most difficult Part of their Business; and therefore great Allowances must be made for weak and tender Minds, not capable of that Attention and Labour of Thought required in the Matter, for the Consideration of so many several Things at once. The right Management of Children, and the carrying it in a due Mean betwixt a rigorous Severity on the one Side, and too slack a Hand on the other, is a nice Point. It is hard to distinguish betwixt such Faults in their
Latin,

Latin, as are to be imputed to a blameable Neglect, or wilful Carelessness on the one Hand, or the natural Weakness and Unsteadiness of their Minds on the other, that it will require a good Share of Prudence in the Master to do it to any tolerable Degree. He must be content to correct a great many Mistakes in their Exercise, without Whipping, or so much as Chiding them for them; for those are never to be made Use of, but for the amending of some visible and notorious Fault in them. But then you'll say, it is to be feared that Boys, eager of their Game, will take the Advantage of the Master's Easiness, and put him off with any Thing. This is indeed to be feared; and here lies the Difficulty; for which it is so hard to prescribe Rules, that the Matter must be left to the Master's Discretion; only I would caution him against leaning too much on the Side of Severity, as I doubt is too commonly done. It's hard indeed to conceive it possible for Boys to commit so many Oversights as they usually do, against Rules they know very well, and have for a long Time made Use of,

without being very careless, and upon that Account justly liable to Punishment; and yet it's plain such Slips will escape them, tho' they understand their Rules perfectly well; and that in Spite of all the Chiding and Whipping that can be used. This in the main therefore is not to be imputed to want of Care in them; for it's certain, there is nothing made of Flesh and Blood could undergo such a Discipline, as I fear Boys do in many Places, for a Fault that was easily mended. The Master may take it for granted they cannot help for the greatest Part of the Blunders they commit. They cannot reflect upon all the Variety of Rules they have occasion for, without Confusion; and it's in vain to expect it from them, till long Practice has opened and enlarged their Minds, and settled in them a Habit of transferring their Thoughts with Ease and Quickness to so many various Considerations as are necessary in the Writing of *Latin*.

I know there are some People in the World altogether against the Learning of Languages by Grammar; and Mr.

Locke,

Locke, in his *Thoughts of Education*, advises the Learning of *Latin* by Use only, without the Perplexity of Rules: But I could never yet see any great Reason to be of his Opinion: Not that in a private Education, where a young Gentleman has a Tutor that is a good Master of the Language, and speaks it well, he would not more readily attain the Use of the *Latin* Tongue that Way, than if he was to proceed in the common Method of the Schools: Yet, I believe, he would do it much sooner, if with constant Use he had the Assistance of some plain and easy Rules, and was made to proceed methodically, from such as are most easy, and of most general Use, reducing them to Practice, by the Translation of proper *English* given him for that Purpose. The *Romans*, it's true, learnt the *Latin* by Use alone, (as all the World besides do their Mother-Tongue) nor could it possibly be otherwise, since it was not only the first Language they learnt, but learnt likewise at an Age when they were utterly incapable of understanding Rules, if they could have been given to such as understood no

Language at all ; which, I suppose, is not very practicable. But the Case, it's visible, is quite different, where the Learner is capable of comprehending such Rules, as are laid before him, in a Language he is already acquainted with : There I see no Reason why his Way may not be render'd more smooth and easy, by the Help of some general Directions at first ; which, as he observes and digests, in Writing or Speaking, are to be follow'd by others. For if we consider the Matter well, we shall perhaps find Reason to think, that in the learning of Languages by Use, the Mind makes its Way by the Help of Rules, which the frequent Observation it is unavoidably put upon, naturally suggests to it ; and that therefore all Languages are learnt by Rules which the Mind is obliged to make for itself : And indeed it seems to me impossible to conceive how any Language can be got otherwise. And if this be the Case, as I imagine it is, it must be a vast Advantage to any Body in the learning of a Language, to have plain easy Rules laid before him in due Method, and thereby be eased of the
the

the Trouble of hammering out Rules for himself, in a bungling Manner, after an Expence of Time and continual Observation. And I am apt to think, it was only that abominable loss of Time, occasioned by an ill Use of an Ill-contrived Grammar in *Latin*, that prejudiced so great a Man as Mr. *Locke* against the Use of any Grammar at all.

I find the Ingenious and Judicious *Monsieur de Crousaz* of my Mind, as to the Necessity of Grammar, who in the first Tome of his Treatise, *De l'Education des Enfans*, p. 255. has the following Words. *Le Fatras accablant des regles, dont la plupart des Grammaires sont chargées, fait que des gens se sont jettés dans une extreme opposée. Ils ont vu, qu'on apprenoit beaucoup plus par l'usage, & la simple routine, que par les Grammaires de cette nature; & de là ils ont conclu, que les Grammaires étoient superflues. Cette conclusion est outrée, & sans ce secours, difficilement viendra-t'on a bien parler, meme les langues vivantes, sans compter, qu'il est toujours agreeable, a sçavoir les choses par principes, & que cela contribue a*
former

former le jugement. Mais il faut des Grammaires raisonnables. On en voit, qui loin d'être à la portée des Enfans, supposent qu'on soit demi Philosophe, par la maniere, dont on y lie les regles du langage avec la connoissance des choses. i. e. “ That cumbersome Heap

“ of trash Rules, which the greatest Part
 “ of your Grammars are stuffed with,
 “ has thrown some People into the opposite Extreme. They have observed
 “ a better Progress made in the Language, by Use and meer Roast, than
 “ by such kind of Grammars, and from
 “ thence, conclude Grammars to be
 “ needless. This is an extravagant Conclusion. Without the Help of Grammar, it is difficult to speak, even the
 “ living Languages well; to say nothing
 “ too, that it is ever agreeable to know
 “ Things from their Principles, and that
 “ this contributes not a little to form
 “ the Judgment. But Grammars ought
 “ to be writ with Discretion; whereas a
 “ great many, far from being suited to
 “ the Capacities of Children, suppose
 “ them to be Philosophers to a good
 “ Degree, by the Way, in which the

“ Rules

“ Rules of the Language are connected
“ with the Knowledge of Things.”

The Learned Monsieur *Le Clerc* too is of a different Opinion from Mr. *Locke* in this Matter, as appears from the 19th Tome of his *Bibliothèque Ancienne & Moderne*, p. 428. where he has the Words following. *En effet la methode de Mr. Locke ne peut etre executée comme il faudroit, que par une societe des gens, qui parleroient bon Latin, & qui pourroit tout dire avec facilité, & avec pureté. i. e.* “ In Effect, Mr. *Locke*’s Method
“ cannot be executed, as it ought, but
“ by a Society that could speak good
“ *Latin*, and express themselves with
“ Ease and Purity.”

Mr. *Locke*’s Name carries so much Weight with it, that I have thought it requisite to oppose against him in this Matter, the Sentiments of two of the most learned and judicious Gentlemen at this Time in *Europe*. But supposing his Method might do well enough for a Gentleman’s Son, that has a Tutor constantly to attend him, and talk the Language into him; yet this being an Advantage Boys cannot have at
School,

School, where the Master is obliged to divide his Time amongst Boys of different Forms, and to adapt his Discourses and Instructions to their different Attainments, a Grammar will be necessary; which ought to be *very plain, methodical, and compendious*. For I do not think it necessary, or indeed convenient, to instruct Boys in all the Niceties and Punctilio's of Grammar at School: Those are almost endless; and he that shall go about it, will find but little Time left for other Things. The most substantial and necessary Things are to be chiefly look'd after, and taken Care of. And in this Case, a large and general Acquaintance with the Words and Phraseology of the *Latin* Tongue, with the Rites and Customs of the old *Romans*, as necessary to an easy familiar Use of the noble Authors in that Language, is of infinitely more Importance than *Grammatical Niceties* about Things rare and uncommon, that must go to the making of a compleat Crammar. All the most usual Ways of expressing the Relations of Things to one another in Discourse, Boys should, I think, be inform'd in.

But

But for uncommon Forms of Construction, which occur but very rarely in the Reading of Authors, and are in no wise necessary in the Writing and Speaking of *Latin*; I judge it needless to charge the Memory of Boys with them. It may be sufficient to take Notice of such Things to them, as they happen to fall in their Lessons.

Tho' *Grammar* in its utmost Extent be a large Thing, yet it comes far short of the other Part of Language, that consists in the Signification of Words, and Phraseology. Of the latter a Boy can never have too much; in the former there are a great many Things, which are hardly worth the Trouble of charging the Memory with. And he that shall go about to make a Boy a perfect Critick in Grammar, will unavoidably have him very deficient in other more necessary Things; and it would be much the same, as if a Man should take Care to have his Son always furnished with neat and handsome Shoes, whilst the rest of his Body is clothed in Rags. For much the same Proportion do the Feet bear to the rest of the Body, that Grammar does to
the

the other Parts of Language. And he that is furnished with such a Share of it as I have above acknowledg'd to be necessary for a Learner, will find no great Want of any more for the Writing and Speaking of *Latin*, no nor for the Reading of it either; especially if he make Use of good Editions of the *Classick Authors*; which, whoever has a Mind to make himself Master of the *Latin* Tongue, should do by all Means. For there if any rare or unusual Form of Construction, or any other Grammatical Difficulty chance to stop him, (which will but very seldom happen) he will find the Matter taken Notice of, and cleared up in the Notes.

If we examine the Works of such as have writ in *Latin*, and are acknowledged to have acquitted themselves but very meanly in Point of Language; we shall not find them guilty of tripping much in Matters of Grammar. Their Faults are of another Kind. The Use of improper Words, or the Want of such Phrases or Forms of Expression as are used by the *Roman* *Classicks*, is that which renders their Language disagreeable

able and offensive, to such as are well acquainted with Antiquity. Authors so deficient in Point of Style, cannot reasonably be supposed to have had any profound Skill in Grammar. And the Reason why they are seldom found faulty in that Particular is, that an Acquaintance with the general Rules of Syntax, together with the most common Exceptions, is sufficient, as I have already taken Notice, to the Purpose of Writing or Speaking of *Latin*. For the Imitation of Authors in Things rare and uncommon, is so far from adding any Ornament to a Man's Stile, that it is rather a Fault. At least, the frequent Use of what is unusual, as it must needs appear pedantick and affected, will be sure to render a Man ridiculous, and justly too; for if we would write well, that is, like the Ancients, we must, like them, be sparing in the Use of what they themselves but rarely made Use of.

This, I hope, is sufficient to shew, that a Grammar, design'd for the Use of Boys at School, should be compendious, that is, should comprise the most useful and necessary Things, and those only.

And

And such a one I think *Lily's* can hardly pass for. He does not only abound with Things that are trifling, and of little Use; that is a Fault on the right Side, and might easily be borne with, if every Master could but distinguish betwixt what is proper for Boys, and what is not; or *Lily* himself had taken Care to make any such Distinction: But he is really very deficient in Things necessary. Thus his Rule for the *Accusative Case* before the *Infinitive Mood*, *Verba Infiniti Modi*, &c. his Rules for the Use of the *Infinitive* after a *Verb*, or an *Adjective*, the *Ablative Absolute*, the Use of the *Gerunds* and *Supines*, are all ridiculous, and contain no manner of Direction, tho' these are Matters of Importance, and necessary for Boys to be inform'd in. These and other Faults I have above taken Notice of in him, are a sufficient Reason for the laying him quite aside: But as it is very difficult to prevail with Men to quit what they have once been accustomed to, tho' the Reasons for a Change carry all the Light and Conviction in the World along with them,

them, we shall, I am afraid, keep to our old *Mumpsimus* still.

When Boys have pretty well digested the Rules of their Syntax, by the Use of their *English* Examples; it may be proper to set them to make Exercise out of the *Pantheon*. But the Master himself, as I have said before, must help them to such Words as they want. *Dictionaries* are dangerous Things for Boys so young to make Use of: And if we were but furnished with such Translations as have been above mentioned, to some of the *Classick* Authors; it would bring them fast forward towards an Acquaintance with, and a ready Use of proper Words, to make them now and then read them into the *Latin* of their Authors.

When the Translation of the *Pantheon* begins to grow easy, and they are able to perform their Exercise indifferently well, without the Master's Help, it will be Time to put them upon the making of *Latin Dialogues*. But because the Invention of Boys so young is but barren, and without some Assistance they will bring the Master the same poor Stuff
over

over and over again; he must now and then read them a *Dialogue* of his own composing, and oblige them to write in Imitation of it. Such a Book of *Dialogues*, as I have above recommended, would be of vast Use to them in those Exercises.

After they have follow'd this Work for some Time, and have thereby attained a pretty good Stock of proper Words and Phrases, for common Conversation, they may be advanced to the making of *Epistles*, both *English* and *Latin*. This, of all the Exercises Boys are put upon at School, is perhaps the most useful and necessary; and what they should be kept pretty constantly to, after they once begin, till their leaving the School. I propose the Writing of *English Epistles* as well as *Latin*, for their Improvement in their own Language; a Thing to be regarded and taken Care of, as of infinitely more Use and Importance than the Writing and Speaking of *Latin*. And it's a surprising Thing, that tho' we have the Example of the old *Greeks* and *Romans* for this, who were at a World of Pains to bring

bring themselves to an easy, proper, elegant Use of their own Language; and tho' the Reason of the Thing speaks aloud of itself, there should be no manner of Care taken of Youth as to this Matter; but the *English* Tongue laid aside, as a sorry, silly, insignificant Thing; and their whole Time taken up betwixt *Latin* and *Greek*: But I am prevented upon this Head by Mr. *Locke*, and therefore to him I refer my Reader.

When Boys enter upon the making of Dialogues, they may lay aside their *Pantheon*, to make Room for another Sort of Exercise, that is, *the Translation of Latin into English*. Till we have Translations such as I have already mentioned, *Curtius*, *Salust*, or *Suetonius*, will be Books very proper to be made Use of on this Account: But I would have such Parts of them singled out for the Purpose, as contain the most remarkable Occurrences in ancient Story, in Order to fix them the more effectually in the Memories of young Lads.

When they are by these two Exercises of *English* Epistles, and the Translation of the *Classicks*, brought to something
of

of a just, proper, and easy Use of the *English* Tongue, you may put into their Hands *Kennet's Antiquities*, or *Echard's Roman History*. In the Use of these Authors the Master will do well to read them their Exercise over before they write it; furnishing them with all the Variety of Words, and different Ways of expressing the same Sense, he can think of.

Another useful Way of exercising them, may be to make them now and then *abridge* the *Grecian*, or *Roman History*, or that of *England*, sometimes in *Latin*, sometimes in *English*. By this Means they will improve themselves in History, Chronology, and Style, all at once. The Books they read in the School, such as *Justin*, *C. Nepos*, *L. Florus*, *Suetonius*, &c. for the *Grecian* and *Roman*; and the *Medulla Historiæ Anglicanæ* for the *English History*, will be very proper for their Employment in this Way. They may for Instance now and then be put to abridge a Book in *Justin*, till they have gone through the most valuable Parts of his History: And the like they may do with *C. Nepos*, &c. putting down in the Margin of their

Abridgment

Abridgment the Year before or after *Christ*, when every important Action happened. The Usefulness of this Sort of Exercise is so very obvious, that it would be lost Time to spend more Words, in recommending it.

The last Sort of Exercise Boys are to be put upon at School, is *Themes*. These, when they once begin with, they must be kept pretty closely to. This, I say, ought to be the last Sort of Exercise they are to be set to at School; for they cannot be reasonably supposed in any tolerable Measure qualified for it, till they have in a good Degree attain'd the Idiom, and have got the peculiar Turn of a *Latin* Style; till they begin to think and write something like Men. Then perhaps it may not be wholly useless to exercise them that Way, not so much for their Improvement in the *Latin* Tongue (for the other Exercises are more proper for that Purpose) as for the cultivating their Reason, by obliging them to study Morality, the most useful of all the Sciences, to form their Minds, and by giving them a right Sense of Things, to prepare them to act their
Parts

Parts like Men, when they come to appear upon the Stage of the World. But because Boys must never be troubled with many Things at once, you must, I say, wait with Patience, till they are by the Use of the above-mentioned Exercises brought to something of a genuine and proper *Latin* Stile. For otherwise (supposing them in other Respects ripe enough to be entered in such kind of Exercise) their Thoughts will be so much divided betwixt Sense and Language to express it in, that the former will be sure to be as bad as the latter, which otherwise would be tolerable perhaps, if they had a Command of Words, and were arrived to an easy free Way of expressing themselves.

But after all, this is an Exercise, far above the Capacity of the Generality of School-boys, of the oldest Standing. And the Number is but very small, of those, that it will be at all proper to exercise in this Way. Monsieur *de Crousaz* as well as Mr. *Locke* is absolutely against Boys at School meddling with it at all. His Words appear to have so much Weight in them, that I shall transcribe them

them for the Reader's Perusal, and leave him to judge for himself. *Pour moi, je crois tout-a-fait, que de leur prescrire des matieres, sur lesquelles ils composent, avant que la Logique ait eleve, & perfectionne, leur raison, avant qu'on la leur ait exercee dans l'etude de la Physique, & de la morale sur tout, c'est le veritable moyen, de leur gater l'esprit: & il faut un naturel excellent, pour tenir contre une methode si peu judicieuse. Que veut on qu'ils louent, & qu'ils blament, pendant qu'ils ne savent point, par principes, discerner ce qu'il faut louer, d'avec ce qu'on doit condamner, ou qu'on peut excuser, & qu'ils ne sont point en etat de donner a chaque action son veritable prix? On ecrit a l'avanture, on pille par ci par la; on se charge la memoire d'enepties, & on s'applaudit, dans des compilations, ou il n'y a ni solidite, ni ordre pour les choses, ni unite, ni la justesse, pour le stile: & par malheur, on garde quelquefois toute la vie des habitudes, qu'on a prises, en sortant de l'Enfance, & on trouve dans des vieillards, que leur emplois devoient rendre tres venerables, toute*

G

l'affec-

l'affectation, la fausse enflure, & le verbiage, d'un petit ecolier d'Eloquence.

T. i. p. 275. *i. e.* “ For my Part,
“ I am entirely of Opinion, that to
“ put Boys upon making Themes or
“ Declamations, before Logick has
“ raised and improved their Reason,
“ and before they have been exercised
“ in the Study of Natural Philosophy,
“ and especially Morality, is the ready
“ Way to spoil their Parts; and a Boy
“ must have an excellent Genius, to be
“ able to withstand the Influence of so
“ indiscreet a Method of Proceeding.
“ What would you have them praise
“ or blame, whilst they know not by
“ any thing of Principles, how to distinguish
“ what is praise-worthy, from
“ what ought to be condemned, or only
“ excused, and are not in a Condition
“ to assign to any Action its true Value?
“ They write at hap-hazard, pick up
“ their Materials here and there, stuff
“ their Memory with Trifles, and applaud
“ themselves for such Compositions,
“ as have neither Solidity, nor
“ Order in the Matter of them, nor
“ Uniformity, or Exactness in the Style:
“ And

“ And many Times, all their Lives after,
 “ unfortunately retain the Habits they
 “ contracted when Boys; and we find
 “ in old Men, whose Employment
 “ should render them venerable, all the
 “ Affectation, Bombast, and empty
 “ Froth, of a young Pretender to Elo-
 “ quence.”

A little after he adds, *On oblige des
 jeunes gens, a faire d'etrange Efforts,
 pour composer une harangue. Ils se gatent
 l'Esprit en composant, & en decidant sur
 ce qu'ils n'entendent pas. Apres cela ils
 se gatent le gout, en apprenant par cœur,
 ce qu'ils ont ecrit, dans un stile plein de
 defauts.* i. e. “ Boys are obliged to
 “ strange Efforts in the Compiling of
 “ a Speech; they confound their In-
 “ tellects, by composing, and deciding
 “ about what they understand not,
 “ and then yet further spoil their Taste,
 “ in Learning by Heart, what they have
 “ write in a Style full of Faults.”

But if Boys are to be put to this Sort
 of Exercise, the most proper Way of en-
 tering them in it, would be, I think, for
 the Master to put into their Hands
Themes of his own Composing, for their

Perusal and Imitation. Their Performances in this Way, after he has shewn them the Faults of them, he may keep by him uncorrected, that by comparing them with what they do upon the same Subject afterwards (for it will, I think, be convenient to exercise them twice or thrice, at due intervals of Time, upon the same Subjects) he may see how they improve. *Tully's Offices*, as well as *Seneca*, should be recommended to their private Reading at Home, as Books that will furnish them with Thoughts and Language proper for their Purpose, in the making of Themes. The latter indeed has a Mixture of the Stoick Leaven, which they must be warned of, as they happen to fall into any of the Extravagances *Seneca*, as a Stoick, is here and there guilty of.

But of all Books, I know none so proper to be put into their Hands, as the *Spectators*. They will not only furnish them with just and fine Thoughts, upon a great Variety of Moral Subjects, very proper to enter into their Compositions of this Kind, but will be of great Service to them, in other Respects.
They

They will not only receive a great Advantage from the frequent Perusal of them, with Regard to their Improvement in their own Language, but become acquainted with the World before they go into it. And as they have there the various Vices, Follies, and Whimsies of Mankind, very finely and elegantly exposed and ridiculed, the Mind may from thence receive an early Tincture, and contract a timely Aversion, for what it ought to hate, before it has been imposed upon by Custom and Fashion.

The Master, I think, should never suffer them to put a false Gloss upon Things, or to give the Appearance of Truth to what is not so. All their Thoughts should be conformable to Nature, and agreeable to the Reality of Things. For they ought to make Themes, not so much for the Exercise of their Wit or Fancy, as of their Reason and Judgment. The giving so much Encouragement to the Former, whilst the Latter are but very little regarded, is, I am afraid, a great Misfortune upon a great many ingenious young Lads.

They thereby contract a Habit of thinking and talking loosely and confusedly; and seldom attain to Reason closely. Their being so much inured to the Ornaments and Finery of Rhetorick, corrupts the Mind insensibly; and leaves it no more Relish for bare naked Truth, than a Person used to a luxurious high Way of Living, has ordinarily for dry Bread. No sooner do they set themselves to write or speak upon any Subject, but the Mind hunts about for borrowed Ornaments, such as Concern not the Nature of the Thing, but are only proper to set it off in some gay Manner, to strike upon the Imagination, and affect the Fancy; but not to inform or satisfy a Man's Reason or Judgment. A Discourse, tho' never so close, rational, and strong, yet if it come not recommended with the usual Embellishments of Oratory, which they were accustomed to admire when at School, because of the great Applause that attended them, appears dry and insipid; and Truth, because not dressed up with all the gaudy Ornaments of Rhetorick, can find no Reception with them.

“ All

“ All the Art of Rhetorick, (to use
 “ Mr. *Locke*’s Words, B. iii. Chap. 11.
 “ of his *Essay*) besides Order and Clear-
 “ ness, all the artificial and figurative
 “ Application of Words, Eloquence
 “ hath invented, being for nothing else
 “ but to insinuate wrong Ideas, move
 “ the Passions, and thereby mislead the
 “ Judgment; and so being perfect
 “ Cheat, should be disallowed and dis-
 “ couraged.” And to prevent that
 Confusion and Want of Clearness, so
 visible in your Men of Oratory and
 Declamation; let the Minds of Boys, as
 soon as capable of it, be furnished with
clear and distinct Ideas of the Things
 they read; especially in *Divinity* and
Morality, as being above all other Parts
 of Literature, of the greatest Concern
 to Mankind. They should be fre-
 quently warn’d against that Abuse of
 Language which consists in using Words,
 through want of Care; for Ideas diffe-
 rent from those to which common Use
 has annexed them, or without any set-
 tled determinate Meaning at all; a
 Fault, which Men, even Authors that
 make a very great Noise in the World,

and are look'd upon as the very Standards of Truth and good Language, are apt to be guilty of. This Caution is of the greatest Use to enable a Man to steer his Course aright towards Truth and true Happiness. And it is to the Want of it chiefly, we must impute the various Errors, which make such wild Distraction and Confusion in the World. Let but the Mind be furnished with clear and distinct Ideas upon such Subjects, as are of the greatest Concern to Men to be inform'd in; and the Way to the weightiest Truths, upon which depend the Peace and good Order of this World, with the Happiness of the next, will be made smooth and easy. The Master cannot therefore be too careful to implant in the Minds of Youth, an habitual Cautiousness against a careless Use of Words, inuring them to reflect upon those they make Use of, by asking them now and then, what they mean by them; letting them understand, that it is too common a Practice for Men to have Words in their Mouths without any distinct Meaning; and that therefore, it behoves them to have a Care of being guilty

guilty of the Folly of talking like Parrots.

By that Time Boys are fit to be enter'd in *Greek*, or sooner, it may be convenient to bring them acquainted with the *Publick News*, by making them read the *Evening-Post*, or some other *News-Paper* constantly. These the Master may at first read along with them; explaining, as Occasion offers, the Terms of War, and whatever else he apprehends they do not understand. For this Purpose they should have a good Scheme of Fortification, with all the Parts explain'd; such as that in Dr. *Harris's Lexicon Technicum*. There was a Project set on Foot some Years ago, but presently laid down again, of publishing a *Weekly News-Paper* in *Latin*, under the Title of *Mercurius Romanus*. I know not why that Thing was not encouraged, unless it be thought criminal by such as follow the common Method of Teaching, to acquaint Boys with any Thing but Words. For this, I think, there can be no reasonable Objection against, since it will be both diverting and useful, without being any Hin-

drance at all to their other Business; will give them manly Thoughts, and a Relish for the Company and Conversation of Men; amongst whom, News always makes one Head of Discourse.

Whilst Boys are getting the *Greek* Tongue, it will not be amiss to put into their Hands *Dionysius Petavius's Rationarium Temporum*: From the second Part of which, the Master may quickly teach them as much *Chronology* as will be necessary for the more orderly digesting what History they read in their Memories. I rather recommend this than *Strauchius*; because, besides the Epochs made Use of in History, and other Things of that Nature, it contains a succinct and methodical Account of the Affairs of Mankind, down from the Creation of the World, to the last Century, which will be of great Use to them; not only to revive the Memory of what they read in their *Greek* and *Roman* Authors, but likewise to acquaint them with the most remarkable Revolutions and Transactions that have been in the World, since the Dissolution of the *Roman* Empire. Perhaps it may be convenient,

to

to acquaint them more particularly with the History of their native Country, by putting into their Hands such a Book as *Medulla Historiæ Anglicanæ*. These they should be ordered to read at spare Hours by themselves at home, that they may not interrupt the Course of their other Business in the School; only the technical Part of *Chronology* will require a little of the Master's Assistance.

Nor will Boys, if rightly managed, be so averse to spend their Time, when out of the Master's Sight, after this Manner. It is the Fault of an ill Method of Education, I am apt to believe, generally speaking, and not the Boys, that they have no greater Inclination for Books and Study. They understand so little, I believe, for the most Part, of what they read, perfectly well, and as they should do; and are so hardly and severely used withal, that it is no Wonder, if they have so little Stomach to what they cannot but look upon as the Occasion of all their Woe. And they would, no doubt of it, have as great a Dislike to their best beloved Sports and Diversions, as they have to their Books, if they should.

should procure them as much ill Usage for eight or ten Years together, as the Latter usually do. Let but Boys be gently managed, without such Abundance of whipping and scourging for their Books: Let them proceed regularly, and by insensible Steps of Difference, from what is easy and suited to their tender Capacities, to what is more difficult, without being puzzled and perplexed by the Use of Authors or Exercise, above their Years or Improvement; see they have every Thing made as smooth, easy, and delightful as possible; that they may be gently help'd over the Difficulties and Rubs that are in their Way, without Blows and ill Language: Let their Minds be satisfied with a perfect Comprehension of what they read, and I am confident, you will find the Aversion they usually have to Study and Application, is not to be imputed to Nature, but something else. Knowledge is naturally grateful and acceptable to the Mind, and nothing almost could render the Charms of Learning ineffectual, but the slavish Discipline of the Rod.

I say

I say not this, that I think that Instrument of Correction is never to be made Use of; it will be necessary at least for the Punishment of Vice, which indeed should never escape it, (especially Stubbornness or Rebellion, the greatest Fault a Child is capable of) and by the Master's using it much more upon that than any other Occasion, the Boys should be made sensible of the heinous Nature of any Faults of that Kind above all others. But this I shall be bold to say, That for once, a Boy, in the common Management of the Schools, suffers for any Fault in his Business, really his own, he is punished twice at least for those of his Master, or the Method he makes Use of. For till I see a Reformation in the vulgar Manner of educating Youth, I must be of Opinion, that for one Blunder a Boy is really to blame for, he must commit several, which are to be charged upon want of Method, or a due Way of proceeding in the Master. And if the Money laid out in Rods, was but duly distributed amongst the diligent and orderly Boys, for their Encouragement; such at least as have any great Share of
Parts,

Parts, and Ingenuity withal, would by that Means be as effectually moved to behave well, and mind their Books, as by whipping and lashing, I should think; with this great Advantage beside, that they will hereby be made in Love with their Master, and their Books too: Whereas the rough Discipline of the Lash will be sure to create in them an utter Averfion for both.

Another Method to prevent the Use and Necessity of the Lash, is for the Master to commend and caress those that do well, and advance them according to their Merit. The most ingenious and industrious Boy in every Form should be the Captain of it, and the rest take their Places therein, according to their Desert; and as any of them come to out-run their Fellows considerably, they ought with Commendations, and Rewards to boot, to be advanced into the next Form above. And when the Master perceives there will be Occasion for such an Advance, he may give them Notice of it by telling them, that in a Month or two, suppose, he intends to make a Promotion of one Boy or more, as he sees Cause, without

without naming any: This will naturally set, at least, all the quickest Boys agog, and spur them on to use their utmost Metal, to obtain that Honour. And he must mark the Time set, and not fail to keep his Word, otherwise their Expectations upon such a Promise, if they find him forgetful or negligent of them, will be apt to languish, and his Intention therein be blasted. He may too, now and then, distinguish the three uppermost Boys in a Class, by the Distribution of Fruit, Play-things, or Half-pence amongst them. This will naturally make the rest ambitious of getting uppermost, in Order to be intitled to those Favours. And in Case of Negligence, or disorderly Behaviour, it may be a very proper Punishment to turn a Boy down into the lowest Place of the Seat, and by that Means baulk a little his Expectation of rising. And in this whole Proceeding, the Master must be sure to act with the utmost Impartiality: Nothing must ever entitle a Boy to any distinguishing Favour, but Diligence, and an orderly Carriage. The poorest and meanest must be in this Case always upon a Level with
those

those of the highest Quality. Nothing is here to be regarded but Merit. Partiality will spoil all, give the Boys an ill Opinion of their Master, and breed ill Blood and Quarrels amongst them. But a steady Impartiality will prevent all murmuring, and raise such a Spirit of innocent Emulation and Industry, as will make the Use of the Rod almost wholly needless.

Another Way of setting them on Work, and encouraging them in it, will be for the Master now and then to tell a Class of Boys, that upon such a Day, he designs to hear them all read such an Author, and in such a Part of him, as a certain Book in *Justin*, suppose, or a Life in *C. Nepos*, and will reward those three that perform the best, according to their Merit. When the Day comes, he may hear them all apart read the same twenty or thirty Lines, chosen any where at his Pleasure, within that Part of the Author assigned them for their Perusal. This will oblige them as effectually to prepare for their Examination, by reading the whole, as if the Master was to examine them, by making them
each

each read the whole; because they are not to know beforehand, what Portion of the Lesson set, he will pitch upon for the Decision of the Contest. Thus with a very little Trouble to himself, he may oblige them to the Use of a great Deal of Industry, and at Home too. For this Business should not intrench upon their ordinary Course of Reading in the School, but be used as a Means to make them apply themselves to their Study, out of School-Hours. This Way of encouraging Boys to their Books, will generally operate with very good Effect; but if it is as duly and constantly pursued, as it ought to be, to answer the End proposed, will be too expensive and burthensome to the Master; and therefore if Parents expect the Benefit of it for their Children, they ought in all Reason to contribute to the Charge, and raise a Fund for the Purpose.

Another Contrivance the Master may make Use of to spur up Boys to Industry and good Behaviour, and thereby spare the Rod, is to give them now and then *leave to play*, when they behave better than Ordinary. This, from the natural
Gaiety

Gaiety of their Tempers, and that strong Desire in them of being Masters of their Time, they are hugely fond of, that to gratify now and then that Inclination in them, sweetens their Humour and obliges them beyond Expression. For this Purpose it will be proper for the Master to keep the Staff entirely in his own Hands, and not grant leave to play, as is commonly the Practice in our Schools, at the Request of Gentlemen; because those Solicitations may return too fast upon him, and so put it out of his Power, to encourage or reward their Diligence in that Way. This Indulgence must depend upon their good Behaviour alone; and accordingly, when they are more tardy, or irregular, than usual, he must make them sensible of his Resentment, by forbearing longer than ordinary, to grant them that Favour; and not grant it at all, till they have made ample Amends for their former Misbehaviour, by an orderly Carriage, and double Diligence for some Time. And in this Resolution he must be very steady; for if he flinch from it, unless some great and visible Necessity manifestly require it, he spoils all. Upon
Occasion

Occasion too of any Thing more than ordinary to be seen, or any publick Diversion, he may take Notice of it some Time before, and let them understand, that if he finds their Behaviour deserves so much Indulgence, he shall give them Liberty at that Time. And if he is but steady in all this, and manages with any Prudence, he will find in Time a considerable Effect from it, and be in a great Measure delivered from the barbarous Exercise of the Lash.

The excessive Use of which has been, I fear, too fashionable in our Schools, since it was recommended, by the Example of the *Doctor*, so famous for whipping most of the young Gentry and Nobility of his Time, as much, if not more for his own Diversion, than any kind Concern for their Good, if Tradition does not belye him. It may be urged in Vindication of his Memory, that in his Way he made good Scholars. I doubt not but he did, and I as little question but he spoil'd as many, that might have been good Scholars, if they had not been ruined by his Usage of them. That rough Discipline may, its true, have a
con-

considerable Effect upon Boys of rough, hardy Tempers, and good Parts withal, and make them perform Wonders; but it will certainly have a quite contrary Operation upon such as are not very quick, or of a soft and timorous Disposition. The Former, if they be naturally Boys of Courage and Spirit, will be hardened by it, and grow up into an habitual Contempt, and Defiance of Correction; a terrible Disposition of Mind, that leads naturally to the most audacious and profligate Villany. And the Latter, that is, Boys of mild, timorous Tempers, must be dispirited, and moaped, and the Spring of the Mind quite broke in them by it; and then the Danger is of their becoming lifeless, unactive, good-for-nothing Creatures, all the Days of their Lives after. The brisk, bold, and ingenious Lads alone, can receive any Benefit by Severity; and yet they too will find a great Deal more Harm than Good by it. They are almost sure to lose thereby all Appetite to a Book, not only for the Time of their being at School, but for Life too, unless it happens to be rouzed in them, by a Spirit of Ambition, or Views
of

of rising in the World. And if it is naturally apt to have this Effect upon brisk, sharp Boys, it must much more produce the same Effect upon the slow and timorous; and both must needs conceive an Aversion for the Master; and then all Lessons relating to Behaviour, and the Conduct of Life, will come very unacceptably from him, and perhaps, be slighted and despised, upon that very Account. If therefore Boys can be brought by gentle Methods to the Use of a good Degree of Application to their Business, and to acquit themselves pretty handsomely, tho' they do not do their utmost, or exert all that Diligence, which by the Dint of hard Whipping they might be brought to; I think it will be best to let the rugged Discipline of the Lash quite alone, the Remedy being, to my Apprehension, much worse than the Disease it is designed to cure.

When a Man comes from a Life of Ease and Pleasure in an University, or from some undisturbed Way of passing his Hours in a Curacy, or a Living, to engage in the Teaching of a Grammar-School, he is got into a new World, where

where every Hour presents him with various Occasions of Chagrine and Vexation. The Roguishness of one Boy, the Dulness of another, the Stubbornness of a third, and the Carelessness or Giddiness of all, disturb him beyond all Patience. And if he be a Man of quick Resentment, as Men of Parts, and a lively brisk Temper (a very useful Ingredient in the Composition of a School-master) usually are, the first Thought is to lay about him, in Order to be revenged upon the troublesome Company he finds himself engaged in, and procure a little Quiet, if possible. This has some little Effect, it may be, for the Removal of some Causes of Uneasiness, for the Present; which are soon breaking out again, and then cured again in the same Manner. But there are some constant Occasions of Disturbance, that will not give Way to all the Thunder of his Tongue, or the Heaviness of his Arm. Giddiness and Dulness still continue in Defiance to both. These, which have their Root and Foundation in Nature, and are therefore not to be wholly removed, he, for want of Experience in Chil-

Chil-

Children, calls Idleness or Carelessness, and therefore immediately resolves upon constant Course of Thrashing, and like an honest Man, determines to whip those Vices out of them, cost what Leather it will, since he stands to no Repairs. Years, it may be, are spent in this fruitless Pursuit of Ease and Success, which seem to fly before him, as fast as he can follow, till at last wearied with a Pursuit, which he finds to very little Purpose, he drops his Industry and Severity together; and laying aside all Care and Concern for his Charge, lets all go at Sixes and Sevens, and gives himself up to a lazy, indolent Life. This, I fear, is too oft another ill Consequence of an indiscreet Use of the Whipping Method; and therefore to prevent that, and the other Inconveniences already mentioned arising from it, too much Care and Contrivance cannot be used, to avoid the Necessity of coming to that dangerous and woeful Extremity.

I shall say no more upon this Head, but refer my Reader to *that great Master of the Art of Education, Mr. Locke*. His Book deserves to be well read

read and considered by every School-master. For tho' most of the Lessons he gives are adapted to a private Education, and therefore not practicable in a School; yet there are here and there some Things, which a prudent Master may make his Advantage of. But that Book, in my Opinion, above all others, deserves the most serious Consideration of all sober thinking Gentlemen, that are in good Earnest concern'd for the Welfare of their own Children, and the Nation too. If the Method there laid down for a private Education (which is certainly the most proper for a Gentleman) was duly followed by those whose Circumstances very well enable them to bear the Expence, it will produce, I believe, another Kind of Reformation in the World, than any Means yet made Use of, ever did. For as that great Man rightly observes in the Dedication of his Book, "If the Gentlemen are
" by their Education once set right,
" they will quickly bring all the rest in-
" to Order."

Virtue, as I took Notice in the Beginning, should be the principal Thing
aim'd

aim'd at in Education, since every Thing else Youth are to be instructed in, receives its Value from it; and is of little Use, nay, for the most Part dangerous and mischievous without it: Learning in a vicious Man being something like a Sword in the Hands of a Madman. And tho' the Care of Youth, in this Particular, does more properly belong to the Parents and Ministers, than the Master, no more being usually expected from him, than that he should give the Boys due Correction, whenever he catches them in any Vice at School; yet, I think, it may very well become him, to concern himself a little further, in a Matter of so much Consequence; where all his Care and Instruction, joined to that of the Parents and Ministers, will be little enough to prevent the Contagion of Vice, and the Growth of evil Habits. For this Purpose, right Notions of *God* and *Religion* should be instill'd into their Minds now and then, as Occasion may offer, in the Reading of Authors. Any useful Hints or Reflections they meet with, the Master should improve, and enlarge

H

upon

upon, for their Instruction in *Morality*. *Vice* must be exposed in its proper Colours, as that which renders a Man a Torment to himself, being commonly attended with great Anguish of Mind, Shame, and Confusion; whilst *Virtue* must be described in all her Charms and Allurements; and set off, as absolutely necessary to true and solid Happiness. The Histories they read will furnish them with Examples in both Kinds. The Master must not fail upon such Occasions, to observe to them, how precious the Memory of good and brave Men, mention'd in History, is, and will be to all Ages: How they are extoll'd by the Historians, from whom we receive the Knowledge of their great and noble Actions; how they have been magnified and admired in all Times, and will be to the End of the World: Whilst the Votaries of Vice are condemn'd to perpetual Infamy; having been cursed and abhorred whilst they acted their Parts so wretchedly in the World, as their Memories always will be to all succeeding Generations. Youth must, by Lessons to this Purpose, be inspir'd

inspir'd with the Love of Virtue, and an Abhorrence of Vice; a Matter of that vast Moment, that if he can be compassed, will be more Worth than all they can learn besides.

When they have got *Greek* enough for it, I think, they should be made to read now and then a Chapter in the *Septuagint*, that is, the historical Part of it; or the *Gospels* and *Acts* in the *New-Testament*, which the Master must explain to them, where they meet with any Difficulty that requires his Help. But here I would not have them troubled with any abstruse Points of Divinity. The Master may content himself with giving them the literal Sense and Meaning, where he finds them at a loss, enlarging now and then upon Matters of Practice, and such as may have an Influence upon the Manners. He must endeavour to make them sensible, that God Almighty has given them the natural Sense and Reason they are endued with, in order to find out the true Way to Happiness; and that it is their Duty, and of the greatest Importance to their Welfare, both here and hereafter, as

their Parts and Reason ripen and improve, to make a most impartial Inquiry into Matters of Religion, with the utmost Care. And this must be frequently inculcated upon them; most People being either naturally averse to any Inquiry of this Kind, or so stupid, as not to think it necessary. They follow those that go before them, without considering whether the Way leads to, or what may be the Consequence of such a blind Resignation of their Reason to Guides, who for aught they know, may be as senseless as themselves, and lead them at last into the Pit of Destruction.

This is a Lesson to be given them after their Reason has been exercised and improved in the Reading of *Latin* and *Greek* Authors. But the Idea of an *Almighty Being*, that made and governs the World, sees and knows every Thing, and from whom no Secrets are hid, should be form'd in them, and inculcated betimes, as the Foundation of all Religion. For, how innate soever, some People may imagine it to be; 'tis certain, if due Care be not taken to implant this Idea in the Minds of Youth, the

Gene-

Generality will but have very odd Thoughts of him, and such as will derogate very much from the infinite Grandeur and Majesty of that eternal Being, and have little more Influence upon them than none at all. God should never be spoke of but with all the Tokens of a profound Reverence and Veneration, as the Author of all that is good, upon whom Mankind have an absolute Dependance, and at whose Hands they receive whatever they enjoy. And as their Reason comes to them, and they become capable of it, they should be shewn from that admirable Wisdom and Contrivance which appear in all the Works of the Creation, what great Reason we have to believe the Existence of such a Being.

I would likewise have the Arguments upon which the Credibility of the Christian Religion is founded, laid before them. This the Master may take Occasion to do now and then, when they read the *Greek Testament*, directing them, for further Satisfaction, to *Hugo Grotius de Veritate Religionis Christianæ*, *Monfieur Le Clerc's Causes of In-*
H 2 *credulity,*

credulity, and Bishop Blackall's Sermons preached at Boyle's Lecture. This would be a likely Means, I think, to prevent the Growth of Deism, so much complained of amongst us. For the Being of a God, and the Truth of the Christian Religion, when placed in all the Light, and set off with all the Advantages they are capable of, which the Labour of several worthy learned Men has done to our Hands, force themselves upon the Mind beyond the Possibility of any Resistance; at least with such as are not as yet prepossess'd by Prejudice. Those only are capable of standing out against so much Evidence, whose Progress in all the Ways of Lewdness and Debauchery, has made them shut their Eyes against the clearest Sun-shine, and rush head-long forward in the Paths of Ruin and Destruction, by laying aside all Religion, as Cheat and Imposture, because not to be reconcil'd to the undisturb'd and easy Pursuit of their Pleasures. I am sure, how much soever some Men may value their own quick Sight, and Strength of Parts, in being able to discover the Cheat and Vanity of Religion,

Religion, and to free themselves, as they imagine, from a Burthen that sits so heavy upon the rest of Mankind; they only betray their own Want of what they so much pretend to, Reason; which declares so very plainly for these great Points, that he has hardly so much of it, in my Opinion, as to give him a just Title to the Name of a Man, that can, after he has consider'd the Arguments alledged in Proof of them, really doubt of the Being of a God, and the Truth of the Christian Religion. Perhaps it may not be amiss, if the Master makes them read *Hugo Grótius*, or some Parts of him in the School; the rest they may be directed to peruse by themselves on *Sundays*; and let the Master examine them now and then to see they do so.

I am well aware, it will be a great Surprize upon some People, to hear talk of Boys at School being troubled with Things of this Nature. This they'll say is to confound the Business of a School-master, with that of a Divinity-Professor. I cannot help it, if it be; this I am sure of; that these are

Things of the greatest Concern to them, with respect to the Life they are to lead here upon Earth, as well as that to come; and therefore, if they are in any Measure, capable of understanding them before they leave the School, as, in this Method of Education, I think they will; there can be no Objection against what I have advised, worth an Answer. It will be in vain to pretend Want of Time, when so much of it is every where spent in the scribbling of Themes and Verses much more disproportion'd to the Capacities of Boys. If you want Time, let those Exercises give Place to what is of infinitely more Use, and then there will be Time enough.

I have now gone thro' all the Parts of that Method I think most proper to be taken with Boys at School. I cannot foresee what Objections it will be liable to, unless perhaps some People may think the Business I prescribe too much for Boys to get through at School. But this, I hope, upon Examination, will be found to proceed from nothing but Prejudice in favour of the common Method of Teaching; in which, be-
cause

cause Boys do so very little, it will be concluded impossible for them to do so much more. But the Trial I have had of a Way of proceeding something like this I have here recommended, satisfies me, that all I have advised, is very practicable: Of the Truth of which, this one Consideration may be enough to satisfy any reasonable thinking Man, that were but Boys furnished with literal Translations of Authors, such as have been so frequently mentioned above, they would read almost as much in a Day, as they now do in a Week. This is so undeniably plain, that it will not so much as bear a Dispute; and by it, any reasonable Person may easily judge, what a Progress Boys would make, and how much superior to what they now usually do make, were they but assisted by a due and regular Manner of Proceeding, in all the other Parts of their Business, as well as this.

If any should be curious to know, in what Time a Boy trained up in the Method above laid down, may be fitted for an University: I answer, 1. That

no Art or Method whatsoever will ever fit some Boys for an University. But, 2. That the Generality, if they enter at the Age of eight or nine Years, which is the Age at which Boys usually enter in a Grammar-school, may be well fitted up by the Age of seventeen, or before; which is at least a Year sooner than there is any Necessity of their being sent to an Academy, or than it will indeed be proper to send them thither. I shall, it's likely, be told, that this is no more than what is usually done in the common Method, and then what Occasion is there for a new one? But to this I beg leave to say, that those who think so, are, in my Opinion, very much mistaken. I never yet saw Reason from any Information or Observation of mine, to believe that so much as one Boy in twenty, to speak within Compass, goes to a College at seventeen Years of Age, well qualified with a competent Skill in the Languages, or indeed any Thing like it. Boys are seldom sent so young, I believe, from the greatest and best Schools; and the Reason I presume, is, that the best Judges find it impracticable,

to

to fit them up so soon, in the common Way of Proceeding. Few Boys go off before that Age from any School; and if they generally went away well qualified, their Tutors would hardly think it adviseable, I suppose, to make them spend so much of their Time, as they do, in the Reading of the *Greek* and *Latin* Authors. The Reason given me for this Practice by a judicious Pupil-monger in one of our Universities, is, I believe, the true One, *viz.* that Boys go so lamentably deficient from almost all Schools, that there is an absolute Necessity for making them read a good deal of *Greek* and *Latin* both, to bring them to any tolerable Acquaintance with those Languages. He added, that this Deficiency was so very gross, that he found himself oblig'd to undergo the lowest Drudgery of a School-master, in teaching many of those that came under his Hands their very Grammar-rules, which made him quite weary of the Business, and that he had for that Reason determined to give it over. I have had much the same Information from other Hands; from which, and my own

own Observation together, I cannot help thinking the vulgar Method of proceeding in our Schools is far enough from being so successful, as the Objection I am considering Supposes. Boys commonly go at the Age of seventeen or eighteen Years to a College, and therefore it is taken for granted, they are at that Age generally fitted for it: But this is only for want of Skill to judge of the Matter, in those that think so, or the want of due Inquiry.

As for the Boasts of some, that have pretended to bring young Children to read even the sublimest of the *Latin* Authors well in a Year's Time or less, they are meer Rhodomontade. For let a Boy's Parts be what they will; and let all imaginable Art and Method be used with him, it is in the Nature of the Thing utterly and absolutely impossible, he should ever arrive at so extensive a Knowledge of so large and copious a Language as the *Latin* is, in so short a Time. For to the Reading of such Authors as *Virgil* and *Livy* well, a general Knowledge of the Words of the Language, three-fourths at least, to speak within

within Compass, in all the Variety of their Significations, is absolutely necessary. Now it's certain, if but three-fourths of the Words of the *Latin* Tongue, with all the Variety of their Significations, were digested into a Vocabulary, they would make a Book too large for any Child to read twice or thrice over in a Year. And yet it is as certain, that if he could read it twenty or thirty Times over, that would not be sufficient to fix the Meaning of so many Words in his Memory. By which any one may judge of the Wisdom of such Pretensions; especially when it is further considered, that, besides the Knowledge of Words, some Knowledge of Grammar too, at least the Declension of Nouns, with the Formation of Verbs, is necessary to the Reading of *Latin* Authors. Nay, and for the more difficult of them, such as *Virgil* and *Livy*, a considerable Acquaintance with the old Heathen Mythology, and the Antiquities of *Rome*, is further requisite. All which no Man well in his Wits, that has any Modesty in him, will pretend to say, can

can be got in one Year, or two either, by a Child under twelve Years of Age.

It is therefore so far from being possible for a Child to make any such Proficiency as is pretended, that it is indeed beyond the Power of any Man whatever, let his Parts and Application be what they will, unless he can come at the Meaning of Words by Conjunction; for Time there is not, within the Compass of a Year, for the vastest Memory that ever Man was blessed with, to attain such a Knowledge of Words, as is necessary to an easy familiar Reading such Authors as *Livy* and *Virgil*. Those therefore that give themselves the Liberty of bouncing in so wild a Manner, do but little consult their own Credit, or the Honour of their Profession, by raising the Expectations of People to what is impossible by any Art or Method whatever to be compassed. For in Order to the Reading of the sublimer Authors in the *Latin* Tongue, with any Thing of Ease or Freedom, it is necessary to prepare the Way, by reading a great deal of the easier Authors, much more than can be read by a Child in one Year, or two either.

either. And when that Foundation is laid, still more Time is necessary to be spent upon the more difficult Authors themselves, especially the Poets, before a Boy can come to read them very prettily, or aught like it. Boys of fine Parts may indeed, be brought, by the Age of eleven or twelve, to read the easier Historians, such as *Cæsar*, *Justin*, *Nepos*, very prettily, and much better than Boys of sixteen or seventeen, trained up in the common Method of our Schools, usually do, so far as my Observation has reached; but much further they cannot advance, I think, by any Method that can be taken with them in a publick School, especially if they are to learn Grammar at the same Time. When they come to the Poets, their Style is so vastly different from that of the Historians, that it is in a Manner a new Language to them, wherein they understand little or nothing: And then, as I have said already, as much Time at least will be requisite for the mastering of them, as was before employed upon the Historians: To all which, if we add but the vast Difficulty of attaining a tolerable

lerable *Latin* Style, with the Time necessary for acquiring a moderate Skill in the *Greek* Tongue; it must be allowed impossible to fit the Generality of Boys for an University, by any Method whatever, before the Age of sixteen or seventeen Years.

X That the Reader may still the better judge of this Matter, I shall here present him in one View, with all the Authors I think requisite to be read, in Order to qualify Boys with a competent Skill in the Languages, for an Academy. Those for the *Latin* Tongue are, *Cæsar's seven Books of the Gallick War*, twelve Books at least in *Justin*. All *Eutropius*, *Nepos*, *Florus*, *Terence*, *Salsst*, *Suetonius* entire. Seven or eight Books in *Ovid's Metamorphoses*; the *Eclogues* and *Æneid* of *Virgil* entire, with all *Horace* and *Juvenal*. For the *Greek* the *Gospels* and *Acts* in the *Greek Testament*, twelve Books in *Homer's Iliad*, all *Theocritus*, *Herodian*, and *Zosimus* entire. I am by long Experience convinced that the Reading these several Authors, or others equivalent to them, more than once over, is absolutely necessary

cessary to give Boys any tolerable Knowledge of the two Languages, such as they ought to have, before they go off to a College. The *Latin* Prose I prescribe, is indeed vastly more than is usually read in our Schools; twenty or thirty Pages in two or three of the *Classick* Historians, with a Play or two in *Terence*, being as much as Boys are commonly troubled with at School. But the Man must know little of the *Latin* Tongue, who can think that sufficient to bring Boys to a familiar Reading of the *Classick* Authors in Prose. If it should be suggested, that what they read in the Poets will make up that Deficiency, I answer no, it will not. The Reading of the Poets will give but little Help for the Reading of Prose, by Reason of the vast Difference betwixt the Style of Poetry and Prose, which is so very wide, that a Man might read the *Latin* Historians, and other Prose Writers, for Years together, and attain a good Mastery in them, without being for all that qualified to read the Poets at all, and *vice versa*. For tho' the Materials of both, that is, the Words be much the same, yet the Manner

Manner of working them up, and putting them together, is not so. The peculiar Acceptation of many of them in Poetry, with the bold Figures and Forms of Construction made Use of by the Poets, to elevate their Language above the Level of Prose, makes the Diction of the Former to differ extremely from that of the Latter: For which Reason, the Reading of either Kind of Authors alone, will not sufficiently qualify a Man to understand the other, so much as tolerably well. To read therefore the Prose-authors in the *Latin* Tongue, any thing easily and familiarly, it is necessary to read a good Share of them, ten Times more at least, than our Youth commonly do read; and more indeed than they can possibly get through, to be fitted for an Academy, by the Age of seventeen Years, without the Help of literal Translations to the easier Historians at least.

If what I have said, about the Necessity of Reading so much more Prose than is usually read in our Schools, be reasonable, as I am by long Experience abundantly satisfied it is; no more needs be said,

said, to shew it to be impracticable, to fit up the Generality of Boys, by any Method whatever, for an University, before the Age of sixteen or seventeen Years. A little Consideration must soon satisfy any Man, that the Reading so many *Latin* and *Greek* Authors, and most of them over and over again, will take up the better Half of the Time allowed them at School, and that all the rest of it will be little enough for the attaining of Grammar, and something of a tolerable *Latin* Style; for which Purpose, tho' the Reading of the Prose-writers will contribute much, yet their Success therein will chiefly depend upon the Practice of writing *Latin*, and Reading Translations of the Prose-classicks into the Original, as has been above advised, for which Time must be allowed, in some Proportion to the Difficulty of the Work. Now this Difficulty is so great, that when a Boy has perfectly mastered his Syntax, and is very ready and dextrous at it, he has yet ten Times more Work upon his Hands, than he went through in the learning of his Syntax, before he can come at any Thing of a proper

proper Style in the Writing of *Latin*, as I have above taken Notice, and as every Man must be sensible, that knows much of the *Latin* Tongue, and considers how prodigiously different the Manner of Expression in that Language, is from that of our own.

Erasmus, as I remember, somewhere in his Epistles says, a Man may sooner acquire a competent Skill in all the three Faculties of Law, Physick, and Divinity, to qualify him for a Doctor's Degree in each, than attain a ready Use of a good *Latin* Style. I will not say, but that Learned Man may have strained the Point a little too far. However it's certain, the Writing and Speaking of proper *Latin* with due Readiness, is a Talent not to be got without great Labour and Difficulty. And I presume to say, that the Man who thinks otherwise, knows nothing at all of the Matter. I could name too a Gentleman, of great Figure in the Learned World, who was some Years a Tutor in one of our Universities, and at this Time fills a considerable Post in it, who gave it me as his Opinion, that Boys could not be brought to any Thing

Thing of a *Latin* Style, in the usual Time spent at a Grammar-school. Another Person likewise, who has distinguished himself in the World by his Pen, and was all his Life long to an advanced Age a School-master, expressed himself to me, to the same Purpose; *viz.* that it was impossible to make a Boy at School write *Latin*, with any tolerable Propriety. Now both these Gentlemen, Persons of uncommon Parts and Attainments, spoke from considerable Experience, and long Observation; and therefore what such as they, and the great *Erasmus* thought impracticable, may well pass, I think, for very difficult however; and in my Opinion, is not ordinarily practicable, in the Time of our Youth usually spend at a Grammar-school, without the Help of Translations, as well proper as literal, of the Classick Professors they are to read there: The vast Advantage of which, for the Attainment of a ready Understanding of them, and Style too, is so very apparent, that for any Man to make a real Doubt of it, must look more like an Infatuation upon his Understanding, than ought else. If
there-

therefore Youth are to be taught something of a *Latin* Style, before they go off to a College, I presume to say once again, it is utterly impossible, by any Art or Method whatever, practicable in a publick School, to fit the Generality of them for an University, before the Age of sixteen or seventeen Years.

From what has been above said, I presume it appears abundantly how ridiculous it is to imagine it practicable, to bring any young Boys whatever, to understand the *Latin* Tongue well, in a Year's Time or less. Alas! before they ought to meddle with *Virgil*, they should read *Cæsar*, *Justin*, *Eutropius*, *Nepos*, *Florus*, *Terence*, and *Ovid*. And even with all this previous Furniture, tho' they have read those several Authors over and over again, yet when they come to enter *Virgil*, they will no where be able to read six Lines in him, without Help from a Dictionary, or Notes, or both. Now it is most apparently ridiculous, to put Boys upon reading an Author, that is not to be understood at all without Notes, before they are capable of reading Notes; which, I am sure, they

they will not be capable of, without first passing through the Authors above-mentioned, or others equivalent to them, which it is absolutely impossible for any young Boy to do, in one Year, or two either, or indeed in twice two, without the Help of Literal Translations for it. Nay, I take the Liberty to say, that if, according to the common blundering Method, he must pother the Meaning of his Authors out of a Dictionary, he will not be able to make his Way effectually and substantially through any one of them in a Year, much less would he read *Virgil* and *Livy* very prettily in that Time.

It will not be foreign to the Design of an Essay upon Education, to say something here, concerning *the Qualifications requisite in a School-master*. For which Purpose, it is necessary to reflect upon the great End of Education, which is to instil into the Minds of Youth a Love of Virtue and Knowledge; and to give them such an Insight into the learned Languages, Geography, History, Chronology, &c. as may enable them to proceed therein by themselves, with Ease and

and Pleasure. From hence it follows, that a School-master ought to be,

1. In the first Place, a Man of *Virtue*. For if it be the main End of Education to make virtuous Men; if it be the Business of a Master to teach Youth the Government of their Passions, to represent to them the Amiability and Advantage of a virtuous Conduct, how much it contributes to Peace of Mind, and the Happiness of Life; he must needs be ill qualified for that Work, who is himself an ill Man, and continually insinuating the quite contrary by his own Example. The finest Lectures upon Virtue will but make little Impression, where a Man gives himself the Lye by his own Practice: Or rather such Lectures are not to be expected from a Person of ill Morals, as being indeed a Satyr upon himself, and the Way to make his Disciples despise him, and his Instructions together; to say nothing of the pernicious Effect his Example is like to have upon them, by teaching them Vice, and encouraging them to the Practice of it.

2. A School-master ought to have a pretty large Acquaintance with the
Latin

Latin Tongue ; by which I mean, that he ought at least to have made all the Classick Authors, that are ever read in Schools, very familiar to him, by a frequent and often-repeated Perusal of them, with the Notes of the best Criticks upon them. This is a Qualification, which every one upon the least Reflection, must allow to be absolutely necessary ; and yet how few are there, concern'd in the Education of Youth, that have gone even this short length ? For short it is, in Comparison of the Extent of the *Latin* Tongue, and the Number of the Classick Authors, which are far more than either are, or can be read in Grammar-Schools. The Business of Teaching which, is generally in the Hands of such as were designed for, and are actually engaged in other Work ; who betwixt both Employs, must have little or no Time to spare for the Study of the Classicks. Men so engaged usually content themselves with what they read at School, as indeed they must, if they are faithful in the Discharge of the double Task they have upon their Hands. The Business of Teaching School, if it is at-

tended as it ought to be, leaves but little Time for Study, and less Inclination, unless a Man have a singular Constitution both of Body and Mind. But when to that Business the Cure of Souls is added, he must have a great Deal less, if he minds both as he should do, and that indeed be possible, which I make some Question of; for in my poor Judgment, either of them alone is Business enough for one Man.

3. A School-master should be able to *talk the Latin Tongue pretty readily and properly*. I reckon this a distinct Qualification from the Former, because it's certain a Man may read the Classics over and over again, without being able for all that, to talk the Language with any tolerable Readiness and Propriety. Taste and Judgment in Style are got by Reading only, but the Knack of Talking is not to be had but by Use and Exercise. Nothing but the Practice of Writing or Speaking *Latin*, join'd with Reading, will bring a Man to acquit himself therein, with any Thing of Ease and Exactness. Use in such a Case is all in all, almost; insomuch, that if a Man was to be

be wholly out of the Way of using his own Language, but for a Year or two together, he would, at the end of that Time, be scarce able to speak it at all. But here the Reader must not mistake me, as tho' I required in a School-master the same Command of the *Latin* Tongue, which he has of his own. No, that is utterly impossible for a double Reason.

1. Because he has not the same Convenience for the attaining of one as the other.

His own Language he is obliged perpetually to the Use of, and that too with such as talk it very well; but the *Latin* he can have no Conversation in at all. His Talent for the Speaking of that, must depend upon his own private Practice alone, which must needs come far short of the Advantage of perpetual Conversation in his own Language.

2. The *Latin* Tongue wants Words to answer a great many of our modern Occasions, by Reason of the vast Difference betwixt the Customs and Fashions of the present and former Ages. Thus for instance, our Proceedings at Law are so widely different from those of ancient *Rome*, that the ablest Master of the *La-*

tin Tongue, would in vain pretend to relate in that Language all the Steps of a long intricate Suit. The Lawyer's Dialect would be too hard for him, and quite baffle all his Skill. I might instance in a hundred other Cases, where the *Latin* wants Words to answer those of our *English* Tongue. For these two Reasons therefore, I say, it is not to be expected, a Master should talk *Latin* as well and readily as *English*. But that he should be able to talk it in Cases, where it is fairly applicable, with a good Degree of Justness and Readiness; without hesitating and blundering like a Child learning to Talk, is highly requisite. For I think he ought to talk that Language to his Scholars, especially of the upper Classes: I am sure it would be of great Advantage to them, tho' the Thing, I believe, is but little practised in our Schools.

4. As for the *Greek* Tongue, I do not think it absolutely necessary, a Master should have as extensive a Knowledge of it as *Latin*. For as that is a Language not at all necessary for a Gentleman as such, but only for those that are to live by

by their Learning, as Tutors, School-masters, and Clergymen; and besides, as Youth have not Time at School, to make any great Progress in it, the less of it may suffice a Master. If he can read the *Greek Testament*, *Homer's Iliad*, and some other few easy Authors, such as are commonly read at Schools, well, that may perhaps, be all that is very necessary. For the Attainment of a large comprehensive Knowledge of so copious and difficult a Language, would require several Years close Application; more Time, I am sure, and more Books too, than usually fall to the share of Men that have their Livelihood to get, in the Way of Teaching a School, or Instructing a Parish. And indeed, if none must be look'd upon as qualified for the Business of Educating Youth, that are not perfect Masters of the *Greek Tongue*, the Nation would be in a bad Condition, as being certainly very ill provided with proper Persons for the Purpose: For it is certain there is not one in a Hundred, to speak,

within Compass, amongst such as have a learned Education, that ever do attain to so profound a Skill in the *Greek* Language; and those few that do, have Views far above the Drudgery of teaching a School, as being qualified for much better Preferment, than is to be met with in that Way. I say not this, to encourage any one engaged in the Education of Youth, to Neglect the Study of that Language; for tho' I do not think a nice critical Skill therein, a Qualification so absolutely necessary for a School-master, but that he may acquit himself pretty handsomely in his Business without it, yet the more he knows of it, the better; and whatever a Man professes to teach, he can never have too much of, to be sure, and therefore ought to make his principal Study.

5. A School-master ought, in my Opinion to be a *Philosopher*. I do not mean that it is necessary he should be profoundly skilled in the Mathematicks, with their Application to Nature, and experimental Philosophy; but I would have

have him well read in the finest Treatises of *Logick* and *Morality*, and very conversant in the Writings of such great Masters of the Art of Reasoning, as *Episcopus*, *Chillingworth*, and *Locke*. By this Means, he will attain to think and talk clearly upon Subjects of the highest Importance, and so be better enabled to descant upon Authors, and furnish his Scholars with useful Reflections upon them, for their Improvement in *Morality*, and the Conduct of Life: Which a Man must needs be but indifferently qualified for, that has taken no Care for the Improvement of his Reason. For Men are not born to the Faculties of Thinking, and Talking clearly: Those valuable Endowments will not come in Course with Years and Conversation; but are principally the Product of Study, and Exercise, and no otherwise attainable to any great Degree. And of the two, I must own, I would rather have a Man deficient in the Languages than in this Qualification: For the Former without

the Latter will signify not very much; but the Latter, without a masterly Skill in the Former, may signify a great Deal, and enable a Man to acquit himself to much better Purpose, in the Instruction of his Charge, than the Critique of a shallow confused Head stuffed with little else besides Words. The Art of Reasoning well, is the greatest and noblest Endowment of a human Mind, next to Virtue itself: And the Man that is happy in the Enjoyment of that Talent, will ever distinguish himself in all the Business he engages in. And as a rational Method of Proceeding is no where more necessary, or of more Importance, than in the Affair of Education, a Master of a strong clear Head, tho' his Knowledge of the Languages be but moderate, will yet have vastly the Advantage of and acquit himself in his Profession with much better Success, than a meer Grammarian or Critick possibly can.

6. A School-master ought to be a good Master of his own Language, or
Mother-

Mother-Tongue. This may, perhaps, be thought a Qualification, which every Man, brought up at School and University, must needs have to a Degree, sufficient for any Purpose or Occasion of a School-master. But those that think so, are, in my Opinion, very much mistaken; a School-master has, perhaps, more Occasion for a ready, nimble Use of his own Language, than most other Men. The *Latin* Tongue differs so widely from the *English*, with Respect to the Manner of Expression, or Idiom thereof, that without a good Command of Words in the Latter, a Man must make very sorry Work of it, in the construing of the Classicks. A Master should be able to throw the *Latin* of all Authors he reads into proper *English*, and readily too; which, considering the very different Genius of the two Languages, is no very easy Matter to do, and requires great Quickness of Invention, and an uncommon Command of Words. Indeed till Boys have got a pretty general Acquaintance with

Latin Words, they are to be kept to a literal Translation of the Authors they read: But after they have made such a Progress, as to be able to deal with the easier Authors pretty well, they should then be obliged to render their Lessons into proper *English*, which the Master cannot expect from them, if he be not able to go before them, and lead them into it, as he certainly will not, if he have not a good Command of the *English* Tongue: And then the allowing them in a bald literal Way of interpreting their Authors, will corrupt their Taste, and make barbarous, sorry *English* become habitual to them: As on the contrary, nothing perhaps will contribute more to their Improvement in their own Language, than being obliged to render the *Latin* Authors they read into handsome *English*, and being assisted therein by a Master that is ready and dextrous at it, and can furnish them off-hand, with Variety of Language for their Purpose. Every one must needs see, I think, of what
vast

vast Advantage this would be to Youth, with respect to their Improvement in the ready Speaking and Writing of good *English*. And therefore a Master that has never so large, and critical a Knowledge of the *Latin* Tongue, without the Talent of being able to translate it handsomely, and readily, is indeed but half qualified for the Teaching of it. And this Readiness at throwing the *Latin* Authors into proper *English*, is perhaps, no otherwise to be attained, than by a good Deal of Practice; insomuch, that I fear, it is not one in a Hundred, concerned in the Teaching of a Grammar-school, that sets forward in the Business, duly qualified in this Respect. Many, I doubt not, do attain to it; but then it was daily Practice, and the constant Efforts, which the Course of their Business obliged them to, that brought them to it. In the Reading of Authors, nothing further is regarded, than only the Sense of them, which is indeed sufficient for the Purpose of such as read only to understand

stand them; but for those that propose to make the Teaching of them their Business, I should advise them by all Means, to use themselves to render every Thing they read in the Classick Authors, into handsome *English*, till they have acquired a ready Knack at it. For I dare say, without this, the most ingenious and able Masters of the *Latin* Tongue, if they will be ingenuous, must confess themselves but awkward at it, tho' they be otherwise no bad Masters of their own Language.

7. A School-master should *be well acquainted with the old and new Geography, and know something of Chronology.* I mention not *History*, because so much of it as he can have any great Occasion for, will be got in qualifying himself with a competent Knowledge of the *Latin* and *Greek* Tongues, most of the Books he must read for the Purpose being historical, and all together making up a pretty good System of ancient History, as much as will be necessary for a School-

School-master, tho' indeed he can never have too much of it. As for *Geography*, that is easily attained, and so is *Chronology* too; as much of it, I mean, as it will be proper to put upon Boys at School, and therefore no more needs to be said of them here.

I am aware of the Censure this Way of Writing, may expose me to, and how forward some witty People will be to ask, whether I look upon *the Author of the Essay upon Education*, to be duly qualified for his Business, in all the Respects above-mentioned? To which I answer sincerely, no, not to such a Degree as he could wish; but that if he be not, it is none of his Fault; since he has taken true Pains for it, and from his early Youth, has all along pursued his Studies, chiefly with a View to those Qualifications, he judged requisite in his Profession, which he proposed to make the Business of his Life: And if his Success has not been answerable to his Wishes and Endeavours, yet he humbly presumes,

fumes, he may be qualified to judge, what Talents are required in a Business he has followed for many Years, and that is enough for his present Purpose. If the Thoughts above delivered are just, and right, as he humbly conceives they are, they may do good in the World, by disposing People, especially Gentlemen, to use a little more Caution, than is perhaps commonly used, in a Matter of so much Importance, as the Choice of Masters and Tutors undoubtedly is; and then he has his End in laying them before the World, what Censure soever he may be liable to for it, from some, that perhaps will not care, to have the Truth spoken out plainly upon such an Occasion.

From what has been said above, I think we may infer, that the Number of those that are duly qualified for the Business of a School-master, is not so great, as perhaps is usually supposed. It is not every Stripling from the University, tho' of a Sober regular Behaviour, that can or ought to be
looked

looked upon, as well enough fitted for the important Charge of educating Youth, which, as we have seen, requires other Qualifications, than usually are, or indeed can be attained in the Time ordinarily spent at School and University. A Man must sit close to his Studies for some Years, after he has left a College, before he can be handsomely qualified for it. And yet where is the Man to be met with, that ever pursues his Studies with such a View? Men educated to Letters, as well as the World about them, usually think the Learning that has been acquired at School and University together, abundantly sufficient for the Purpose. And therefore but few perhaps are to be found, among such as engage in the Profession of Teaching a Grammar-school, that follow their Studies, with any direct Intention of fitting themselves for it. They take it for granted, their Education has already done that sufficiently, and therefore but seldom, I fear, trouble their Heads much further about

about the Matter. For indeed a School is usually looked upon as a Step into the World only, which a Man of Parts may content himself with for a while, till he can attain to more easy, and more profitable Preferment; but few such undertake that Sort of Work, with a Design to make it the Business of their Lives, nor are those that do not, to be therefore blamed at all. It is too rugged and barren an Employment, to engage Men of Sense and Learning for Life, that have any Possibility of arriving at the Means of greater Ease and Plenty, as such Persons usually have. A Man well qualified for the Teaching a Grammar-school is qualified for better Preferment; and when that falls out, unless his Passion for gain be very strong in him, he will certainly quit so laborious and fruitless an Employment, as that generally is. For the Encouragement thereto is almost every where trifling, far from a reasonable Compensation for the Trouble and Vexation that attends it; in which
Respect,

Respect, no Sort of Business that Men of Letters, as such, are engaged in, is to be compared with it. This is every where Matter of common Observation, but few People take Notice of the poor Encouragement there generally is for Men of Merit to meddle with it. The Salaries belonging to publick Schools, are for the most Part very inconsiderable, and I fear, in many Places much below what the worthy Founders designed for them, and what of right belongs to them. A poor Income of twenty or thirty Pounds a Year, which is all that in most Places is reserved out of the Endowment for the Master, is a worthy Encouragement to be sure, for a Man of Parts, Virtue, and a liberal Education, to spend his Days in the midst of Noise, Nonsense, and Vexation, and his Evenings in hard Study, especially where, (as is commonly the Case) all the Boys almost within Reach of the School, have the Privilege of being taught *gratis*, and Persons in good Circum-

Circumstances enough to consider a Master handsomely for his Care of their Children, (for the Ease of whose Pockets such Endowments, one would think, were never surely designed) are but too forward to embrace the Advantage.

Now whilst Matters are upon this Footing amongst us, it is not to be expected, that many Persons should pursue their Studies, in Order to qualify themselves for so troublesome a Business, that so little is to be got by. Men the best qualified, or such as are best able to qualify themselves, will on course turn their Views, and Studies, another Way; wherein they can find more Plenty, Ease, and Enjoyment of themselves, and so leave the difficult and important Business of Education, to those that are the least fitted for it, and submit to the Drudgery of it, out of Necessity, not Choice, or good Liking, or with any Thought generally, of continuing longer in it, than that Necessity lasts. And upon this Occasion, I shall

shall presume to magnify my Office, let the Reader put what Construction he pleases upon it, by declaring that, in my Opinion, it is neither for the Honour or Interest of the Kingdom, that an Employment which might be rendered so exceedingly useful to the Publick, should be so little regarded and encouraged. The Profession undoubtedly requires Men of uncommon Attainments, not to be come at, but by the Use of good Parts, in a close Application to Study, Men of ingenuous Minds, Lovers of Knowledge and Virtue, and of indefatigable Industry. Now for such Men, besides the continual Teazing and Plague of their Business, to be cramped in their Fortunes, and to be so far from being in a Condition of making any decent handsome Provision for their Families, that they cannot, over and above the scanty Supply of present Wants, afford to furnish a single Room, a Study, I mean, in a proper Manner, for the Entertainment of their leisure Hours, and their
further

further Improvement in the Business of their Profession ; is certainly a very great Hardship, so miserable a Situation in Life to a Man of an ingenuous Mind, elevated with a Passion for Letters, as he can never be easy with, but will be sure to exert his utmost Endeavours to quit, as soon as possible. Whether this may not be the Reason, why many of our Schools are no better provided with Masters, I shall leave the Reader to judge.

Besides *Grammar - Schools* in large populous Towns, which are there necessary, and ought to be much better endowed than they are, we have many scattered here and there, in obscure Parts of the Country, which are generally little more than Houses of Correction for the Boys of the Neighbourhood, where by daily Confinement they are kept from tearing their Cloaths, and plundering the Cupboard, at the Expence of many a dry Blow, and bitter Bang, as also to the unmerciful Consumption of a World of Birch. If these were all
sup-

suppressed by Authority, and a Commission of Inquiry issued, to make a full Discovery of the Lands, and other Emoluments, belonging to them, and the same applied to the Building, and endowing of *Colleges*, in proper Places, for the Reception, and Education of Youth, in the learned Languages, it would, in my Opinion, contribute much to the Advancement of Learning in the Nation, and much more effectually answer the good Intention of the Founders. Whereas at present, these petty Seminaries are generally but Nurseries of the lowest Kind of Pedantry, where Boys lose their Time, and the Parents their Money. Now if three or four of them were consolidated, that is, their real Revenues united, they would, I fancy, be generally found sufficient for the Maintenance of three or four Masters, the Number which a *Grammar-College* capable of receiving an hundred Boys, or upwards, should be provided with, if not with more. These might be made, as it were, so many

many *little Latin Colonies*, where Masters and Scholars living together in a State of Retirement from the World, *Latin* should be the only Language of the Place, so far as it could be properly and conveniently used.

But I shall leave the Consideration of these Grievances, which the State of Learning amongst us labours under, to those who have it in their Power to apply a Remedy; and proceed to the Examination of a Question, in my Opinion, of very great Importance, viz. *Whether a publick or private Education be the most proper for a Gentleman?* By what I call *publick*, I mean an Education in a School, where all Comers are admitted; and by a *private* one, an Education in the House, and under the Eye, of a Parent, or in a Boarding-school, where none but Boarders are received. In Order to decide this Question, we must again reflect upon the principal End of Education, which is to raise in the Minds of Youth a Love of
Virtue,

Virtue, and inure them to the Practice of it. For which Purpose it seems above all Things necessary to preserve them from the Infection of ill Company, and bad Examples: Which in a publick Education, appears to be impracticable; and consequently, all the Endeavours of a Master, to preserve the Innocence and secure the Virtue of a promiscuous Flock, that all, or most of them, are no longer under any Direction or Management of his, than during School-hours, are in Danger of being blasted, and rendered ineffectual, by their mixing with vicious Company. For such Boys are not in the Master's House, or under the Conduct of prudent Parents, will be at Liberty out of School-time, to keep what Company they please; and as that is likely to be none of the best, the Vices and Follies they can hardly fail to learn amongst their lewd Comrades, will be carried to School, to the great Danger of infecting the rest of the Tribe. The Generality of Mankind
are

are more or less tainted with Vice, and too many of them ready enough to recommend what they like, and practise themselves, not only by their own undisguised and barefaced Example, but in some Cases by their Advice and Encouragement too. In such Kind of Company, Boys are sure to hear some of the worst of Vices made Matter of Sport and Merriment, and the contrary Virtues laugh'd at, and ridiculed: Which jumping with their natural Thirst after Pleasure, and a wrong Byass of the Mind in most of them, is much more likely to carry them astray, than all the fine Lectures or grave Advice of a Master, is to set them right, and keep them so. He may say the best Things he can think of, to recommend Sobriety to them, without any great Effect, so long as they find the contrary Vice practised at Home, as well as by Persons of the best Fashion in the Neighbourhood: And so far from being boggled at, or treated as blame-worthy and disreputable, that it is spoke
of

of as an innocent and laudable Way of being merry; and the engaging of others in Excess boasted of, and made the Subject of Mirth and Laughter. And the more numerous the School, and the more populous the Neighbourhood, the greater is the Danger. This is so very apparent, that I have often wondered how it should ever come into the Head of a Gentleman, that has any Concern upon him, to have his Son a virtuous and worthy Man, to imagine it the most likely Way of making him such, to dispose of him in a promiscuous numerous Herd of rude wild Boys, many of them very vicious (for it is impossible it should be otherwise in a *great School*, especially in a populous Place) where if he escapes without the Loss of his Innocence, or without a strong Infection from the foulest of Vices, it must be next to a Miracle.

The Inducement to this odd Kind of Conduct in Gentlemen of Virtue, who are desirous to have their Sons so, is, I suppose, a Presumption,

K

that

that such Schools are the best provided with able Masters: And it must be acknowledged, they generally are so. But supposing the same Advantage, with Respect to Learning, was not to be had in a private Way; suppose a young Gentleman could not get so much *Latin* and *Greek* in his Father's House, or a Boarding-school, is that small Advantage to be purchased for him, at so terrible a Hazard of his Innocence and Virtue? Is not Happiness the End of Living? And is not Virtue the Way to it? Or is any substantial durable Happiness to be had without it? When a Gentleman has run out his Estate, by the Practice of those Vices he learnt at a *great School*, will the *Latin* and *Greek* he got there deliver him from Contempt and a Jail? Or when all the Faculties of Body and Mind are enfeebled and impaired, when the Former is filled with Pains and Diseases, and the Latter with Anguish and Remorse, will a little Skill in the learned Languages make amends for all, or bring him to rights again?

again? Or if that will stand him in little or no stead against the dreadful Consequences of Vice, might it not be as well for a young Gentleman to have less Learning, and more Virtue, if there was a Necessity of having less of the Former, in Order to secure the Latter? But alas! the Case is the reverse. If Gentlemen would but give proper Encouragement to Men of Virtue, Parts, and Learning, to undertake the troublesome Business of Education, they might have their Sons much better instructed in a private Way, than it is possible they should be in a great School. That indeed, might cost them dearer, because Persons proper for a Charge of that Importance, are not every where to be met with, or engaged upon a trifling Consideration. But those Gentlemen, who send their Sons to publick Schools, to save Charges, will at last, it's to be feared, find themselves sadly out in their Account, when the Lewdness and Extravagance the young Sparks learnt there with their *Latin* and *Greek*, are brought into

the Reckoning. Large Estates oftentimes prove too short, to answer in the End the Charge of so frugal an Education. For that Piece of Thrift has, no doubt, ruined many a fair Fortune, and flourishing Family. Secure to a young Gentleman a virtuous Disposition of Mind with his Learning, and let the Expence be what it will, so long as it is no more than what is necessary to that good Purpose, it can never be too great. He has got for it, what is of more Importance to his Happiness, than all the Riches in the World without it; and what will enable him quickly to repair with Interest, any small Breach made in his Estate, by the Charge of his Education.

The Reader will easily perceive, I mean not by this Way of Writing, to throw any Reflection upon the worthy Gentlemen, that are Masters of *great Schools*. They may, and no doubt, do recommend Virtue, and discredit Vice, all they can: And if their good Endeavours that Way, are generally defeated, by the ill Example, and Conversation, of a wicked World,

World, that is no Fault of theirs. It is not to be expected, their good Admonitions should have any great Effect upon such Boys, as, out of School-hours, are from under their Conduct, and at Liberty to run into all the lewd Company they please; to say nothing of the Danger arising from the ill Example, they often have constantly before their Eyes at Home, or the Want of Discretion in Parents, that cannot be called vicious. Indeed where virtuous and prudent Parents have a watchful Eye over the Behaviour of their Sons, out of School-hours, and use what Care they can to preserve them from vicious Company, and the Youth themselves are of a towardly Disposition, there the Lectures of a good Master may take Place, and have the desired Effect. But where the Case is otherwise, and the Vice, or Folly and Indiscretion of Parents, concur with the Influence of ill Company, to give the Minds of Youth a wrong Bent, very little Effect is to be expected, in my Opinion, from all

that the best and wisest Master can say or do, to prevent the Growth of Vice in them. If they prove debauched, it will be no Wonder, no more than what is naturally to be looked for, so far is the Master from being justly liable to any Blame upon that Account. All the Care imaginable is little enough, to keep the giddy short-sighted Minds of young Men from a Passion for sensual Pleasure, the Source of all Wickedness; and consequently no great Success can be expected from the wisest Lectures and best Endeavours of a Master, in Favour of those of his Disciples, that for the greatest Part of their Time are under no Conduct or Inspection of his, unless the Virtue and prudent Care of Parents, in Conjunction with a good natural Disposition in the Boys themselves, supply that Defect. During those constant Intervals of Liberty, and Opportunities of Licentiousness, the good Impressions made upon them at School, are quickly wiped away again, and a contrary Impulse given the

the Mind, with at last a Contempt, or it may be, an Abhorrence, of every Thing that has a Tendency, to disturb them, in a free and full Compliance with their vicious Inclinations. They meet with many that preach to them in a Strain, quite different from what they have been used to at School, who, by their mad Mirth, appear to them in the full Enjoyment of Happiness; and therefore no Wonder, if in the Heat of that thoughtless unforeseen Age, they look upon all the Lessons of a Master to the contrary, as idle Dreams, and whimsical Notions, invented by such, as having no true Relish of Life and Pleasure, are for making others, they have any Command over, as insipid tasteless Mortals as themselves.

What has been said of the Hazard attending a *publick Education*, must be understood, as I meant it, chiefly of *great Schools*, in great Towns. The Case of *little Schools* in small Market-towns, or Country-Villages,

is, I confess, very different. The Vices a young Gentleman is in Danger from, are the Fruits of Plenty and Idleness, which abound far more in Cities or populous Towns, than in the Country, where they are not near so rampant and barefaced. There Youth will be much more out of the Way of Temptation, than in the large and wealthy Nurseries of Vice, where their Eyes and Ears both must be frequently entertained with such Things as have a direct Tendency to corrupt them. And therefore if a Gentleman does not think it convenient, to be at the Charge of a private Education for his Son, I think he would do well to come as near it as he can, by disposing of him under a good Master in the Country, that is not over-stockt with Scholars: I say, not over-stockt, for even there, if the Number of Gentlemen's Sons be many more, than the Master's House will receive, there will still be more Danger, than he ought, upon any Consideration, to expose his Son to. Not to say too, that Youth

Youth will learn better in a small, than a great School. For when the Number of Boys in a Class, arises above half a Dozen, or half a Score however, they become less manageable, and it will be a Matter of some Difficulty, without a Discipline not very proper for Gentlemen, to make them give due Attention to the Instructions of a Master, when they are before him. Their Eyes and Thoughts both will be perpetually wandering, unless the Master's Eye be pretty much upon them; which it can not be, where the Classes are very large.

As for *Gentlemen's Houses*, there is usually such a Resort of mixed Company thither, and so much Danger from the Vice and Folly of numerous Servants, as make them, perhaps, none of the most proper Places for a young Gentleman to receive his Education in. Company, when they come to dine, must see my young Master to be sure; for there will be no resisting their Importunity for that Purpose, without giving Offence, and Occasion for more

Censure, than most People care to lie under: And then the Tittle-tattle that follows upon such Occasions, will not be always managed with that Discretion, but the young Spark will be frequently in Danger of hearing such Kind of Compliments, Commendations, &c. as he had much better be out of the Way of. And a Gentleman must be very happy in his Servants, if he has not several in his Family, capable in the silly Way of making court to their young Master, by flattering, humouring and pampering him, upon all Occasions, and other Indiscretions, of giving a wrong Turn to his Mind, and infusing into him a Taint from their own Vices and Follies, in spite of all the Care of a Father and Tutor together, to prevent it.

Another Objection against the Educating of a young Gentleman at Home, is the Want of *proper Company* there for his Diversion. Youth must be allowed a good Deal of Time, especially whilst very young, for Play and Recreation: Their Health, and the Improvement

provement of both Body and Mind, require it: For which Purpose proper Company is requisite, and none so proper for a young Gentleman, as others of the like Age and Condition with himself: Which being not to be had in his Father's House, my young Master will be in Danger of flying to the Servants to assist him, and bear a Part in his Sports and Diversions, a Thing of too hazardous Consequence to be allowed of. And yet without Play-fellows, there can be little or no Play, and without Play, little or no Exercise; without a good Deal of which, he will be in Danger of contracting a lazy, unactive Disposition of Mind, and proving at last an aukward, lifeless, moap'd Creature, unfit for all Manner of Business. If a Gentleman has two or three Sons, yet the difference in Age, is oftentimes such, as renders them not very suitable Company for one another, in their Recreations; or if it be not, yet they are scarce Company enough: More Variety, would be more engaging, and tempt

tempt them to the Use of more bodily Exercise, so necessary to the Improvement of their Strength, Vigour, and Activity. Now, this is an Objection of that Force against a Home-Education, that I know not how it is to be got over, unless a Gentleman would submit, to have a Board-school in his House, by receiving there several other young Gentlemen, to bear his Son company; which is not to be supposed, and therefore I presume to say, in the last Place, that

A private Boarding-school, where none but a reasonable Number of Boarders, are admitted, is, in my Opinion, the most proper Place for a young Gentleman to receive his Education in. The Number should not, I think, be much under twenty, nor perhaps much above; however, not above thirty at the most. In such a School, Gentlemen, would have much more Security, for their Sons proving virtuous, and worthy Men, and might have them instructed in the learned Languages, much better than at a great School, as likewise in other Things proper

proper for a Gentleman to learn, which they cannot learn there, if they please but to give proper Encouragement for it. And here I must beg Leave to give Gentlemen this Hint, that the common Allowance in Boarding-schools, is far short of a sufficient Encouragement for a worthy Master, proper for the Purpose; and the more so, because he is to be restrained from taking any Scholars but Boarders; and stinted as to the Number of them too, at the Discretion of those that employ him. The Charge, even supposing it to be double that of a publick Education, must be looked upon as a Trifle, by such Gentlemen, as prefer a private Education for their Sons; because it will however be vastly short of the Expence of entertaining a well qualified Tutor at Home.

I confess, it will be no very easy Matter to find a Person, well qualified for the Education of young Gentlemen in this Way. For to use Mr. *Locke's* Words, "Those of small Age, Parts, and Virtue, are unfit for this Employment,

“ ployment, and those that have greater, will hardly be got to undertake such a Charge.” And therefore if Gentlemen will have the Advantage of such an Education for their Sons, they must not stick at a little Expence more than ordinary for it. “ It will be, as Mr. *Locke* says, the Money best laid out, that can be. Spare it, says he, in Toys and Play-games, in Silks and Ribbons, Laces, and other useless Expences, but be not sparing in so necessary a Part as this. ’Tis not good Husbandry, to make a young Gentleman’s Fortune rich, and his Mind poor. ——— “ Whatsoever you imploy to the Advantage of your Son’s Mind, will shew your true Kindness for him, tho’ it be to the lessening of his Estate. A wise and good Man can hardly want the Opinion and Reality of being great and happy. But he that is foolish and vicious, can be neither great nor happy, what Estate soever you leave him.”

The

The Difficulty of finding a Person, with all the Qualifications requisite in a Tutor for young Gentlemen, arises from hence, that the Merit of Persons so qualified, both fits them for, and recommends them to, very considerable Preferment in Church or State: and therefore they are usually otherwise disposed of in the World, much more to their Credit, Ease, and Good-liking. But however Fortune, I suppose, is not yet so favourable to Men of Virtue, Parts, and Learning, but that there are enough such, but poorly provided for. These proper Inquiry will at last find out, and proper Encouragement soon fetch from a College, or poor Country-Preferment. And if such Schools should once become fashionable, we should soon see a numerous Race of Tutors start up in the World. Men of Parts would then many of them prosecute their Studies, with a direct Design of recommending themselves to the Favour and Approbation of Gentlemen, in Order to serve them in that Way.

And

And whoever will be pleased to consider the Matter a little, may perhaps find Reason to be of Opinion that a general Encouragement of such Seminaries, would prove the most effectual Means that could be thought of for the Advancement of Learning, and a general Reformation of Manners throughout the Nation.

I am aware of one Objection against this Way of Education I here recommend. What, will some say, are young Gentlemen to be entirely sequestred from the World, and not suffered to converse with any but such as themselves, a small Number of School-fellows, till they arrive at the Years of Manhood? What strange Kind of aukward ill-fashioned Creatures must they needs be, when they come first to make their Appearance in the World, and how unfit either for the Business or Conversation of it? Answer, I am not for having young Gentlemen wholly sequestred from Company neither, but only from Company of their own choosing, for
that

that I look upon to be a Matter of too much Importance to their Innocence and Virtue, to be left to their Discretion. I think it will be very proper and necessary to suffer them to keep Company, especially when they come to fourteen or fifteen Years of Age: But then it should be such only as the Master judges safe and proper for them, innocent Company at least, and as much as may be, that of Persons of good Sense and good Behaviour. And therefore he should, I think, bring them acquainted with such, as much as can be conveniently done. He may make Visits along with them to Persons of that Character in the Neighbourhood, or sometimes send them abroad for that Purpose, attended by an Assistant, or a sober discreet Servant at least. Or when he himself is visited by proper Company, the Boys of the upper Classes may be admitted to hear the Conversation, and bear a modest Part in it. All Holidays, at least, should be set apart for this Purpose. And if a
Neigh-

Neighbourhood of sober Gentlemen would agree together, to encourage and fix a Man of Virtue, Learning, and good Behaviour amongst them, for the Education of their Sons, they might make Visits to the Master, and receive Visits from him, and his Pupils at proper Times; and then there would be no want of Company, and such too, as would be much more proper for them, than any they would make Choice of, if left to their own Wisdom. Youth thus privately educated under a good Master, with the Advantage of seeing frequently sober, well-bred Company, would not come into the World, such mere Novices and Strangers to it, so wholly unacquainted with the Forms of good Breeding. For there is, I presume, more useful Knowledge of the World, and more good Manners to be learnt, from such Kind of Company, than any Youth educated in a publick Way, have usually the Advantage of, or care much to converse with, if they have.

Besides,

Besides, young Gentlemen are to be otherwise, by Degrees, let into a Knowledge of the World;—even the Vices and Follies of it, tho' not in the Way of keeping Company, or conversing much, with those that are infected with them. But Mr. *Locke* having discoursed upon this Head of a Tutor's Business very largely, in his *Thoughts concerning Education*, I shall not pretend to add any Thing to what he has said, but refer my Reader thither.

A private Education, at least in the Way I recommend, is so little in Fashion, that I expect, what has been here advanced, relating thereto, will meet with considerable Opposition. Some, from a Principle of Self-interest, will be ready to open wide against me, and others, from Prejudice, in Favour of the great Schools, will be as forward, I doubt not, to join in the Cry. And therefore the candid and impartial Reader will excuse me, for presenting him with the Sentiments of Mr. *Locke* at large, upon so important a Subject, in Order to
screen

screen myself, if possible, from the Rage of Censure, under the Authority of that Great Man. He is indeed for having a young Gentleman educated at Home, But the Difference betwixt such a Way of Education, and that in a private Boarding-school, which I recommend, is not so great, but that what he says, will as well suit my Purpose as his own, with a small Variation, which the Reader will easily make. His Words are as follows.

“ You will be ready to say, what
“ shall I do with my Son? If I keep
“ him always at home, he will be in
“ Danger to be my young Master;
“ and if I send him abroad, how is it
“ possible to keep him from the Con-
“ tagion of Rudeness and Vice, which
“ is so every where in Fashion? In my
“ House he will, perhaps, be more
“ innocent, but more ignorant too of
“ the World, wanting there Change
“ of Company, and being used con-
“ stantly to the same Faces, he will,
“ when

“ when he comes abroad, be a sheepish
“ or conceited Creature.

“ I confess, both Sides have their
“ Inconveniencies. Being abroad, 'tis
“ true, will make him bolder, and
“ better able to bustle, and shift a-
“ mongst Boys of his own Age; and
“ the Emulation of School-fellows
“ often puts Life and Industry into
“ young Lads. But till you can find
“ a School, wherein it is possible for
“ the Master, to look after the Man-
“ ners of his Scholars, and can shew
“ as great Effects of his Care of form-
“ ing their Minds to Virtue, and their
“ Carriage to good Breeding; as of
“ forming their Tongues to the learn-
“ ed Languages, you must confess,
“ you have a strange Value for Words,
“ when preferring the Languages of
“ the ancient *Greeks* and *Romans*, to
“ that which made them such brave
“ Men, you think it worth while to
“ hazard your Son's Innocence and
“ Virtue, for a little *Greek* and *Latin*.
“ For, as for that Boldness and Spirit,
“ which Lads get amongst their Play-
“ fellows

“ fellows at School, it has ordinarily
“ such a Mixture of Rudeness, and
“ an ill-turned Confidence, that those
“ misbecoming and disingenuous Ways
“ of shifting in the World, must be
“ unlearnt, and all the Tincture wash-
“ ed out again, to make Way for bet-
“ ter Principles, and such Manners, as
“ make a truly worthy Man. He
“ that considers how diametrically op-
“ posite the Skill of living well, and
“ managing, as a Man should do, his
“ Affairs in the World, is to that
“ Malapertness, Tricking, or Violence,
“ learnt amongst School-boys, will
“ think the Faults of a privater Edu-
“ cation, infinitely to be preferred to
“ such Improvements, and will take
“ Care to preserve his Child's Inno-
“ cency and Modesty at Home, as be-
“ ing nearer a-kin, and more in the Way
“ of those Qualities, which make an
“ useful and able Man.

“ Virtue is harder to be got, than
“ a Knowledge of the World, and if
“ lost in a young Man, is seldom re-
“ covered. Sheepishness and Ignorance
“ of

“ of the World, the Faults imputed
 “ to a private Education, are neither
 “ the necessary Consequences of being
 “ bred at Home, nor if they were, are
 “ they incurable Evils: Vice is the
 “ more stubborn, as well as the more
 “ dangerous Evil of the two, and there-
 “ fore in the first Place to be fenced
 “ against. If that sheepish Softness,
 “ which often enervates those, who
 “ are bred like Foundlings at Home,
 “ be carefully to be avoided, it is prin-
 “ cipally so for Virtue’s Sake, for fear,
 “ lest such a yielding Temper should
 “ be too susceptible of vicious Impres-
 “ sions, and expose the Novice too ea-
 “ sily to be corrupted.—

“ It is preposterous therefore to sa-
 “ crifice his Innocency to the Attain-
 “ ing of Confidence, and some lit-
 “ tle Skill of bustling for himself a-
 “ mongst others, by his Conversation
 “ with ill-bred and vicious Boys;
 “ when the chief Use of that Sturdi-
 “ ness, and standing upon his own
 “ Legs, is only for the Preservation
 “ of his Virtue.—Boys will una-
 “ voidably

“ voidably be taught Assurance by
“ Conversation with Men, when they
“ are brought into it, and that is Time
“ enough. Modesty and Submission
“ till then, better fits them for Instruc-
“ tion; and therefore, there needs not
“ any great Care to stock them with
“ Confidence beforehand.

“ How any one’s being put into
“ a mixed Herd of unruly Boys, and
“ there learning to wrangle at Trap,
“ or rook at Span-farthing, fits him
“ for civil Conversation or Busi-
“ ness, I do not see. And what Qua-
“ lities are ordinarily to be got, from
“ such a Troop of Play-fellows, as
“ Schools usually assemble together
“ from Parents of all Kinds, that a
“ Father should so much covet, is hard
“ to divine. I am sure, he who is a-
“ ble to be at the Charge of a Tutor
“ at home, may there give his Son a
“ more genteel Carriage, more man-
“ ly Thoughts, and a Sense of what
“ is worthy and becoming, with a
“ greater Proficiency in Learning in-
“ to the Bargain, and ripen him up
“ sooner

“ sooner into a Man, than any at
 “ School can do. Not that I blame
 “ the School-master in this, or think
 “ it to be laid to his Charge. The
 “ Difference is great between two or
 “ three Pupils in the same House, and
 “ three or fourscore Boys lodg’d up and
 “ down. For let the Master’s Indu-
 “ stry and Skill be never so great, it is
 “ impossible he should have fifty or
 “ a hundred Scholars under his Eye,
 “ any longer than they are in the
 “ School together. Nor can it be ex-
 “ pected, that he should instruct them
 “ successfully in any Thing but their
 “ Books. The forming of their Minds
 “ and Manners requiring a constant At-
 “ tention, and particular Application
 “ to every single Boy, which is im-
 “ possible in a numerous Flock; and
 “ would be wholly in vain (could he
 “ have Time to study every one’s par-
 “ ticular Defects and wrong Inclina-
 “ tions) when the Lad was to be left
 “ to himself, or the prevailing Infec-
 “ tion of his Fellows, the greatest Part
 “ of the four and twenty Hours.

L

“ ’Tis

“ 'Tis not the Waggeries or Cheats
“ practised amongst School-boys, 'tis
“ not their Roughness one to an-
“ other, nor the well-laid Plots of
“ robbing an Orchard together, that
“ make an able Man; but the Prin-
“ ciples of Justice, Generosity and So-
“ briety; Qualities which, I judge,
“ School-boys do not learn much of
“ one another. And if a young Gen-
“ tleman, bred at Home, be not
“ taught more of them, than he could
“ learn at School, his Father has made
“ a very ill Choice of a Tutor. Take
“ a Boy from the Top of a Grammar-
“ school, and one of the same Age,
“ bred as he should be in his Fa-
“ ther's Family, and bring them in-
“ to good Company together, and
“ then see which of the two will
“ have the more manly Carriage, and
“ address himself with the more be-
“ coming Assurance. Here, I ima-
“ gine, the School-boy's Confidence
“ will either fail or discredit him.
“ And if it be such as fits him only
“ for the Conversation of Boys, he
“ were better be without it.

“ Vice,

" Vice, if we may believe the general Complaint, ripens so fast now-a-days, and runs up to Seed so early in young People, that it is impossible to keep a Lad from the spreading Contagion, if you will venture him abroad in the Herd, and trust to Chance, or his own Inclination for the Choice of his Company at School. — And therefore I cannot but prefer breeding of a young Gentleman at Home, in his Father's Sight, as much the best and safest Way to the great and main End of Education." So far Mr. *Locke*.

What he says, I look upon to be so unanswerably just and right, that whoever goes about to gainsay it, must do it upon one or other of these three hopeful Principles; either, 1. That Virtue is not the main End to be proposed in the Education of a Gentleman, but something else, that may be better had at a publick School, than under a good private Tutor: Or, 2. That tho' Virtue be the main End of Education, yet a young Gentleman

is in no Danger as to that, let him keep what Company he will; but is as secure in a large Troop of rude vicious Boys, as at Home, under the Eye of a virtuous Father, and a good Governor: Or, Lastly, 3. That tho' vicious Company be dangerous and infectious, and what a young Gentleman ought to be kept from, as much as possible, yet that may be as effectually done in a publick, as a private Way of Education. Whoever I say, pretends to oppose Mr. *Locke* in this Matter, must do it upon one or other of these worthy Principles, all of them absurd and ridiculous enough. And therefore such as find themselves inclinable to censure or raise an Outcry upon this Occasion, may perhaps consult the Credit of their Parts and Ingenuity much better, to let it alone. For the Matter, indeed, will scarce admit of a Dispute, unless with those that are resolved to dispute any Thing, that does not suit their Interest. I am not insensible how little I herein consult myself, as a Master of a publick School

him and that in a populous and wealthy Place
 but too. But I hope, my Doctrine is never
 rude the worſe to be liked, becauſe it does
 r the not ſquare with my Advantage, but is
 good calculated entirely for that of the Pub-
 t tho' lick; the Good of which, I ſuppoſe,
 nd in- every Man is obliged to have a greater
 entle- Regard to, than any little Interests of
 much his own. I cannot help thinking, that
 effec- a great many young Gentlemen are per-
 private- fectly thrown away, by being thrown
 I ſay, into publick Schools, who might be
 n this an Ornament and a Security to their
 or o- Country, if they were otherwiſe diſ-
 all of- poſed of. And if I ſhould prove ſo
 nough happy, in what I have here offered to
 mſelves the World, upon this weighty Subject,
 Outcry as to contribute but in ſome ſmall
 conſul- Measure to the Remedy of ſo great
 genuity an Evil, I ſhall heartily rejoice in the
 For the Succeſs of my Endeavours, whatever
 nit of becomes of the Maſter of the School
 e are re- of *Hull*, and his petty Concerns in
 hat doe the World.

not in I ſhall only trouble the Reader with
 ſult m a few Lines more from Mr. *Locke*,
 k School wherein he winds up his Diſcourſe up-
 an on the Subject, and ſo conclude. “ But
 “ if,

“ if, says he, it shall be thought by
“ some, That the Breeding at Home
“ has too little Company, and that at
“ ordinary Schools, not such as it should
“ be for a young Gentleman ; I think
“ there might be Ways found out to
“ avoid the Inconveniencies on the one
“ Side and the other.” By these Words,
Mr. *Locke* seems to have had in his
Thoughts, some other Way of edu-
cating a Gentleman, besides that he
advises, or at ordinary Schools, less
liable to Exception than either of them.
It would be Presumption in me to sup-
pose, I have hit upon what his great
Sagacity might suggest to him upon
the Matter. But in this Way of E-
ducation I recommend, the Inconveni-
ences on both Sides seem to be avoided:
And if so, it may very well deserve to
be taken into further Consideration by
all sober worthy Gentlemen.

F I N I S.